

WORLD CALL

Sister India

Indian maiden at your play
With bracelets jingling all the day;
With cocoanut oil in your hair,
Little maiden, you are fair
As a little Indian maid can be.
Brown-cheeked child, in you I see
Sister India.

Little girl with dirty face
And tangled hair like filthy lace;
With baby brother on your hip
And betel stain upon your lip;
You little vagrant of the street,
Say "Salaam." In you I greet
Sister India.

Regum with your noble brow,
Those ways the grace of queens en-
dow;
With silks and emeralds and rings
And all the heritage of kings;
Exalted lady of this land,
Curtsy and touch your hand,
Sister India.

Woman bent beneath your load,
Taggering down the weary road;
The sun beats on your aching back,
For you the world is a torture-rack;
But you bear it all without a cry.
Salute you as you pass me by,
Sister India.

Indian lass, and woman, too,
You are Sister India, YOU;
Woman of high or low estate,
Beggar child at the city gate,
Dwellers behind the purdah wall,
From town and country, one and all,
SISTER INDIA.

—GEORGE E. MILLER.

Amoh, C. P., India.

SPOKANE UNIVERSITY

INDIA SUPPLEMENT

DECEMBER 1930

Making India Live in the Local Church

One of our missionaries to India has written: "Our situation here is caused by the lack of missionary-mindedness among our folks at home. That is what we wish to create. Now the question is, how can we do it?"

THE Missionary Education Department of the United Christian Missionary Society has been making plans for over a year to provide ways and means by which India may become very real to the men, women and children in our local churches. To this end courses have been prepared, books reviewed, pictures collected, and all kinds of materials gathered from our missionaries and nationals in India.

The Plan of Study

Provision is being made for a study of India that can be extended across a period of six months from January to June, 1930. Program work for all the missionary organizations is based upon this theme for that period of time. Project resources have been prepared for an "all-church project" finding form in the pamphlet, "Three Nights in India." Material on India will be provided for adults, young people and children for the period leading up to the Children's Day observance the first Sunday in June. Interdenominational study books and rich resources of all kinds are available for mission study classes and Church Schools of World Fellowship.

The Time Element

As has been indicated, it is possible to make this introduction to India (and especially to our own work in India against the background of interdenominational study) to extend over a six months' period with meetings planned for once a month. However, many churches prefer to have an intensive study of six weeks. Two such periods are recommended as preferable: the period leading to March 1st, which is observed educationally in our churches as Foreign Missions Day; or the other period of six weeks leading up to Children's Day which is the Foreign Missions Day in the church school, observed usually on the first Sunday in June.

Graded Material

There is more than the usual amount of good graded material for study and reading. For men there is available a set of eighteen leaflets covering the conditions and practices in our own mission in India. In addition to this there will be available two plays of Indian life and thought in which the majority of characters are men. One of these was written by Pastor M. K. Shah, an Indian evangelist at Takhatpur; the other by Donald McGavran.

Graded programs have been prepared for the Woman's Society, the Young Matron's Society and the Business Women's organization (in respective order) by Mrs. Mayme Jackson Scott, formerly of Jubbulpore, India; by Mrs. Homer Gam-

boe of Mungeli, India; and by Miss Leta May Brown, just stationed at Damoh, India. Excellent stories and graded materials of all kinds are available for the use of young people and children. Correspondence addressed to Miss Grace Mc-

Gavran of the Missionary Education Department will call forth definite help in regard to such material. (See page 16 this supplement.)

World Call Material on India

THE WORLD CALL staff has given the Missionary Education Department wonderful cooperation, first in granting the space for this sixteen-page India supplement to form the basis of study for the following six months. However, there will be also a definite plan followed during the six months from January to June to provide even more detailed information and help than is possible herein.

In the January issue will be articles on the administrative and evangelistic phases of our stations' work in India as well as brief biographical sketches of some of the missionaries and nationals responsible for this phase of work; in the February issue there will be carried a study of the medical work being done; the theme of "Education for Life" will be followed in the March number; the agricultural, industrial and benevolent work of our India mission will be explained and illustrated in the April number. In the May WORLD CALL we shall show how faithful is the Indian church to its stewardship, the evangelistic spirit of sharing God's great blessings permeating all phases of its life. Then we will read with enjoyment of the life of the children and youth of India in the June issue, usually dedicated to the children of the world.

Throughout all six issues of WORLD CALL there will be found information about our missionaries and the nationals associated with them.

This Supplement Available

This supplement of WORLD CALL will be needed throughout the six months. Extra copies may be had for 10c apiece or three copies for 25c. Will those sending for copies please enclose the amount needed in each case?

India Packet

The department of Missionary Education is making available to the churches wishing guidance in a graded program of study on India for its church school or all-church project, a packet of helps sent upon request.

Acknowledgment

We wish most gratefully to acknowledge the help of all of the missionaries of India who were asked to contribute materials for the six months' study, chief among them those three women mentioned above; Mr. and Mrs. W. B. Alexander and Miss Virginia Young, of the mission headquarters office at Jubbulpore; Mr. and Mrs. J. G. McGavran, who have retired to a home within a short distance of the Missions Building and who have been most helpful upon very short notice many times; and to Miss Rose Wright, who has done the art work on the three maps supplied in this supplement.

Our Cover

Mrs. M. K. Shah, whose picture is shown on the cover-page of this supplement, is the daughter of an outstanding Christian family of India, with three generations of Christian influence back of her life. The child in her arms is the daughter of Dr. and Mrs. Victor Rambo of Mungeli, India. Mrs. Shah is an adored and emulated Christian woman throughout our Christian community in India. Her only son, Lalit, has his Ph.D. degree from the University of Chicago, and is a teacher in Allahabad College. Her four daughters are taking a worthy place as educated Christian girls. Humorous, well-educated, thoroughly consecrated, Mrs. Shah reveals constantly to the Indian woman what emancipation through Christian life can mean to India's womanhood. Her letter follows:

To friends in Christ: Greeting

Can I remain silent in giving thanks for this great blessing which we found in this religion? Oh, no! If I could write even only a penny book, I would do that!

I give thanks with my whole mind for the mercy and love of the beloved Lord which he has shown us. So great has been the progress, whether worldly or spiritual, of myself and my family, that it is difficult to tell the story. When I think of the condition of my ancestors, how they were in such darkness, and if today that same condition of ignorance and darkness were ours also, it seems more than can be borne.

Women living in seclusion, living ignorant of any teaching, and living caught in many kinds of ignorant customs, is not this against the conditions of the present day? Why is our household today in such a high position? Is this not a result of such a religion?

Especially the non-Christian sisters do not know and recognize the love of the beloved Lord that they also may be saved.

Shall I not keep busy in this great service in the cause of such a great religion that, just as the Lord opened my spiritual darkness, even so he will draw others to himself, by means of me?

May his praise be given, forever and ever. Amen.

(signed) A. Shah.

New Days and New Ways in Our India Mission

By STEPHEN J. COREY

GOOD generalship often means the change of location for parts of the army, thus making possible a better strategy. This is what is being done for our mission work in India. Our present line is too long for our resources of funds and workers and for the unity of effort which brings the best results. Up until very recently, our mission work in India had come to be centered in fourteen points, called stations, and was spread over a large area in the Central and the United Provinces, which were separated by a native state. The workers have been located in five rather distinct fields, in some cases quite widely separated from each other, both in distance and by the work of other boards. Following the survey made at the request of the International Convention it became evident that a new policy would have to be adopted, because funds were inadequate to do the work well in all of the points then occupied. The Indian convention in 1925 recommended that they be allowed to converge upon two of the larger and more related fields, which after careful study was termed the "preferred area."

Quoting from J. G. McGavran, secretary of the India Mission in 1927:

"The stations being closed are not being abandoned. Where the work has taken hold, and a Christian community has been formed, the local church will take hold, and it is hoped and expected that the withdrawal of the missionaries will prove a challenge to the church to take up its own work. In every case, the independent local church will have the support of the mission in the form of cooperation in carrying out approved projects. Their children will share in the benefits of the schools, hospitals, homes, etc., of the regular station. Their churches will be organically connected with those in the mission stations through the Church Council and the Indian Missionary Society. If they are financially unable to meet all the expenses of independent churches, they will be given help until they are able. Their members are employed on the railways, in government service, as officials, teachers, etc., and some are shopkeepers, or have had service as laborers, servants, etc.

"The objects of concentration are very simple. Our old expansion program led to the opening of more and more distant fields. Each of these fields needed orphanages, hospitals, schools, and all the institutions which are essential to service. The result was that all the work became less and less provided for. In the new project the motto might well be—

'Do well, whatever you do.' Instead of preaching in hundreds of villages once a year, scores of villages will hear the gospel ten or twelve times a year."

The "preferred area" of our new India mission will include a strip across the northern end of Central Provinces about 350 miles long and 75 miles wide. It is composed of a little over 8,000 square miles, and includes nearly 3,700 cities, towns and villages, with a population of more than a million people. The present centers of missionary residence in the chosen area are: Bilaspur, Mungeli, Takhatpar, Pendra Road, Kotmi, Jubbulpore, Barela, Damoh and Hatta. Under the circumstances outlined above, a large number of new missionaries cannot be used in the near future. We will need to send out a few carefully selected, to fill places of particular need and to fill up the gaps made vacant by those who have grown old in the service, or who have broken down in health. We will have an advancing, developing work, but we will not expand geographically as in the past, until our churches in America are ready to make possible a larger program, sufficiently manned and equipped for the great untouched areas easily reached by our present centers.

IT IS not difficult to explain the circumstances which led our missionaries, in the early days, to establish the work in widely separated points. That was the accepted strategy of missionary work thirty to forty years ago. It was thought that by planting in many points, spiritual fires would be started and would quickly spread over intervening territory. We know now that building the kingdom among vast populations with age-long superstitions and religions of their own is a slow process and that the foundations must be well laid. Persistent, well-ordered effort must be centered on limited areas. It is also realized now, as it was not in the early days of missionary effort, that an indigenous self-supporting and self-propagating church is the hope of the future work. This can better be established by concentration in reasonable areas with the possibility of training a strong native leadership and evangelizing intensively. The wider planting in India was also done with the thought that financial support would increase in ratio as the work developed. This has not been the case, and the greatly increased expense has made further limitation necessary.

*"We must go deeper
Before we can go farther."*

Facts of Interest

This page shows the relative position of our work in the Damoh and Jubbulpore districts.

These stations are in the "preferred area" and comprise all of the Damoh district and part of three others.

The stations from which work is being transferred are not shown, but the workers still stationed in each are represented.

No other communion has work in the Damoh district.

Damoh is on the only railroad in the district.

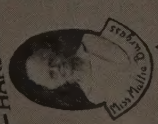
Jubbulpore, 67 miles southwest of Damoh, is an important city of about 110,000, with excellent railroad and motor bus facilities.



← HARDA



← HARDA

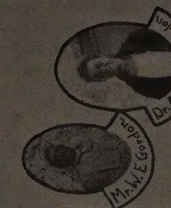


← HARDA

Damoh to Jubbulpore
67 miles



Miss Kishorin



Mrs. K. E. Goss



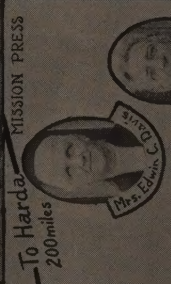
Miss Kishorin



Mrs. K. E. Goss



Mrs. K. E. Goss



Mrs. K. E. Goss



Mrs. K. E. Goss



Mrs. K. E. Goss



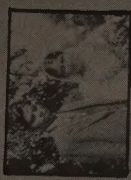
Mrs. K. E. Goss



Mrs. K. E. Goss

From Jubbulpore to
10 miles

CHURCH



Mrs. K. E. Goss



Mrs. K. E. Goss



Mrs. K. E. Goss

Bright

Can We Fail Them?

Herewith we give parts of testimonies, either translated or in the English of the nationals themselves, from those with whom we have shared the gospel in India. Their tributes are eloquent of the trust they hold that the Christians in America will continue to assist the Indian church until it can strongly "carry on."

FREDERICK LAWRENCE is pastor of the Damoh, C. P., India, church. While yet a boy Frederick ran away from home. His people were well-to-do landholders, but his father was dead. When an older cousin gave him a beating which he considered unjust, he took a younger brother and ran away to Bina where someone took the two boys to one of our pioneer missionaries, C. G. Elsam. Frederick was placed in the Damoh orphanage, and after he had been there for some time he was baptized.

Following the completion of his education in high school and Bible College he was located as a preacher in Bina. As this was not a great distance from his old home he went to visit his relatives. His old mother had died grieving for her two lost boys, but his sister and other relatives gave him a warm welcome. They offered him his share in the villages and lands owned by the family if he would give up Christ and come back to them again, but he told them he could not do that.

Frederick is now married and has five children. He and his wife are both greatly loved and respected in Damoh.

Mr. Lawrence writes:

Chiefly Central Provinces where our Mission has its centers for work is very backward in civilization. Most of the people do not know what is A-B-C and D of any language. Our churches therefore do not only want prayers and money from the U. S. A. but they also want missionaries more and more, to come to India to uplift her in every shape or manner.

Why India needs missionaries? There are so many grounds that India needs missionaries. I'll touch very few of them only to show that if the missionaries do not come to India what will become of the churches down here. It is a stated fact that the missionaries are highly educated, more experienced and civilized. They also know how to control themselves. They meet the need of the people, physically, spiritually and financially. They are missionaries who are serving in India in a true sense. If the missionaries do not come to India the condition would be the same of the church as the world

would be without the sun. Because they have the sufficient ability for the leadership of the churches, they set the good example of Christianity in India. India will need missionaries so long as Indian churches would not become self-supporting, self-propagating, and self-governing.

Yours ever anxious to be in the service of the church,

FREDERICK LAWRENCE.

When Nurse Sukhni finished her postgraduate course in the Lady Reading Health School in Delhi, it was found that we could not employ her in the Mission as we had hoped, because of lack of funds, so now she works for the Government. She has a very good position, gets much more than we could ever pay her and is helping to put her younger brothers through school.

Infant Welfare Center,
Simla, India.

My very dear Miss-sahiba Ji:

I have received your kind letter and was very glad to learn that you are back again in India, to help the helpless people.

Although I am not very old to say much about the missionary work in India and especially what Christianity means to women of India, but it is quite clear from what the past shows that the foreign missionaries have done much for India. This country is not the country that it was some years back. I do not think it will be out of place to mention here that Miss Mayo, in her book, has not given the correct impression about our country. It is much improved through the efforts of the foreign missionaries and the preaching of Jesus Christ. The women of India are doing better educationally, socially, morally and in religion, etc. I cannot hold my pen without writing the fact that this is all through the efforts of you people.

It is rather a pity that although we have been supported by you all along, still we Indian Christians are not able to stand on our own legs, but depend upon you. I wish we Indians could realize and try to support our own churches in India. But I think we cannot do this for at least another fifteen or twenty years.

However, I pray for you and all helpers in foreign countries, especially in America, by whose money and labours we Indians have found the Christ way of Salvation, and I am one of them.

I am simply longing to see you. We all pray hard for you, not because you have made us all able to earn our own living but there are a lot more who will have to be helped by you and your friends.

Now I am closing this letter with much love.

SUKHNI SINGH.



Frederick Lawrence and His Family

Mary M. C. Longdon, M.D.

An Outstanding Woman Doctor in India

THERE is no missionary who has greater opportunity to render effective service in India than a Christian woman doctor. Hers is the privilege of making this world a happier place to live for the women of India; hers is the privilege of making Christ real to them through her sacrificial, self-forgetful service. Doctor Mary Longdon has been a member of this devoted group for more than thirty years.

She was born in Washington, Pennsylvania, and is a graduate of the Woman's Medical College of Pennsylvania, later taking a post-graduate course in the University of Pennsylvania. Her mother had instilled into her a love of missions, and it was a report brought home by her mother from the meeting of the local auxiliary of the Christian Woman's Board of Missions which influenced her life.

She was always a leader and zealous worker in the local church, teaching Sunday school classes in both her own church on Sunday morning and a mission Sunday school in the afternoon. She was a member of the college Student Volunteer Band, and at one time was substitute preacher for her brother Frank, the pas-

tor of the church at Kensington, Pennsylvania.

Upon the completion of her medical training, she offered herself for service under the Christian Woman's Board of Missions in India, and sailed for her chosen field in December of 1899. She was first stationed at Deoghur in Bengal, where she remained for nearly twelve years; next in Bilaspur for five years; then in Pendra Road for ten years, and during the last few years was in charge of all of the medical work of the Hamirpur District in the United Provinces, with headquarters at Kulpahar. This latter was an exacting task, requiring not only the care of the children and women who were in the mission homes at Kulpahar, but regular trips to Mahoba and Rath and their outstations, where dispensary work was carried on in all kinds of weather and under great handicaps.

She is just returning to India for her seventh term of service.

Perhaps the contribution to the medical work of our mission for which Dr. Longdon is best known, was the establishment of the Tuberculosis Sanatorium at Pendra Road, the only institution of its kind in



Dr. Longdon in Indian costume.

all that district, and serving both women and men, whether Hindu, Mohammedan or Christian.

Hop, Skip and Jump

brief map talk for use with the illustrated section on pages 4 and 5

AT DAMOH in the west is the Boy's Orphanage and Industrial School. This includes agriculture in its training and provides education not only for boys taken in as orphans and converts, but also for the sons of many Christian families. There is one outstation, at Hatta and there may probably be several more near Damoh later on where the main work will be the education and evangelization of the Damoh region. This region will also be served by the hospital at Damoh, the expansion of which is one of the projects of the new mission.

Going eastward the next group is at Jubbulpore. The Bible College, the Union High School and the Mission Press are the institutional works at Jubbulpore, which is also the Mission Headquarters. There is room for one or two additional outstations in the Jubbulpore region. Of these Barela forms the nucleus of one. In these stations the evangelistic and elementary education of the region will be cared for. The Press prints and publishes half a dozen Hindu or English periodicals and hundreds of thousands of pages of tracts, pamphlets and books annually. It is the only mission press not only in our area but for the entire surrounding region. The Bible College is the center for the education of our preachers and, on the religious side, of our teachers, most of whom have had their High School, College or Normal work elsewhere.

The Union High School is an enterprise in which the Disciples, Methodists and Church Missions cooperate, and it serves our whole mission for boys' education.

J. G. MCGAVRAN.

The Mission Staff in the North and Central Areas

North Area

Kulpahar:

WOMEN'S INDUSTRIAL HOME

Anna Cowdrey, Lucile Ford, Neva Nicholson.

CHILDREN'S HOME AND SCHOOL.

Stella Franklin.
Dr. Jenny E. Crozier (medical).

Rath:

EVANGELISTIC WORK

Mr. and Mrs. J. N. Bierma (furlough 1931).

Jhansi:

INDUSTRIAL AND RAILROAD CENTER

(Church and Schools)

Mr. and Mrs. T. N. Hill.
(Acting Educational Director for entire Mission, also.)

Central Area

Damoh:

BOYS' INDUSTRIAL SCHOOL

(Formerly called Orphanage)

Mr. and Mrs. Ray Rice.

STRONG HOSPITAL WORK

Dr. George E. Miller.
Leta May Brown.

VILLAGE SCHOOLS AND EVANGELISTIC WORK

Mr. and Mrs. Fay E. Livengood.

WOMEN'S WORK

Miss Mattie Burgess.
Miss Ann Mullin.
Mrs. Velma Miller.

CHURCH (nearly self-supporting).

Hatta:

VILLAGE SCHOOLS AND EVANGELISM

Mr. and Mrs. Carl W. Vissering.

Jubbulpore:

UNION HIGH SCHOOL BIBLE COLLEGE

W. E. Gordon.
Dr. Ada McNeil Gordon (medical).

MISSION PRESS

Edwin C. Davis
ADMINISTRATIVE OFFICE
W. B. Alexander.
Virginia Young.

EVANGELISTIC WORK

Mr. and Mrs. E. C. Davis.
Mrs. Nelle G. Alexander.
Miss Josepha Franklin.

Barela:

CENTER OF EVANGELISTIC AND SCHOOL WORK

Among Ghond people

George H. Singh and wife (Indian nationals). Mr. Singh is a graduate of Hiram College and of the College of Missions.

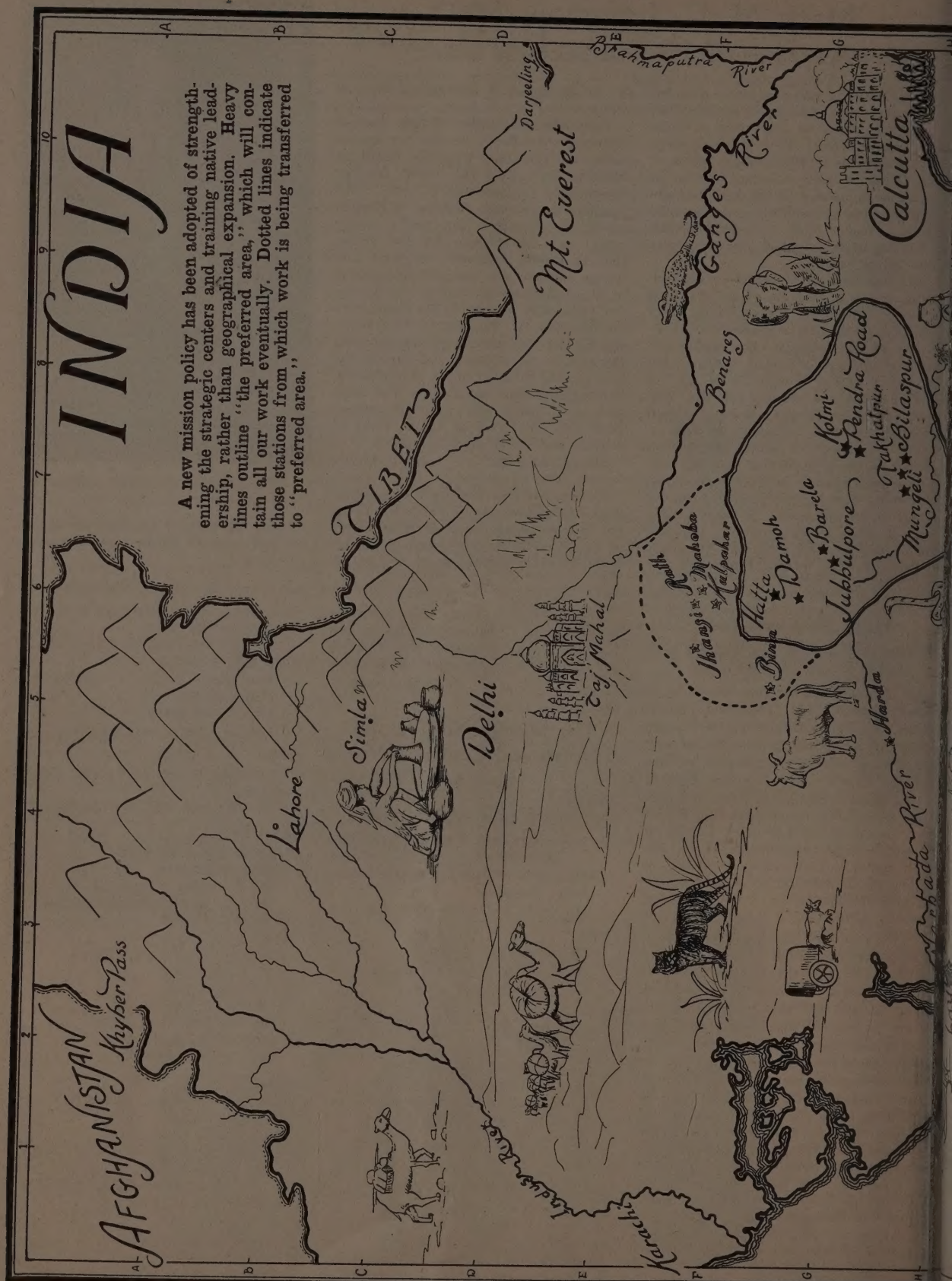
Union Work:

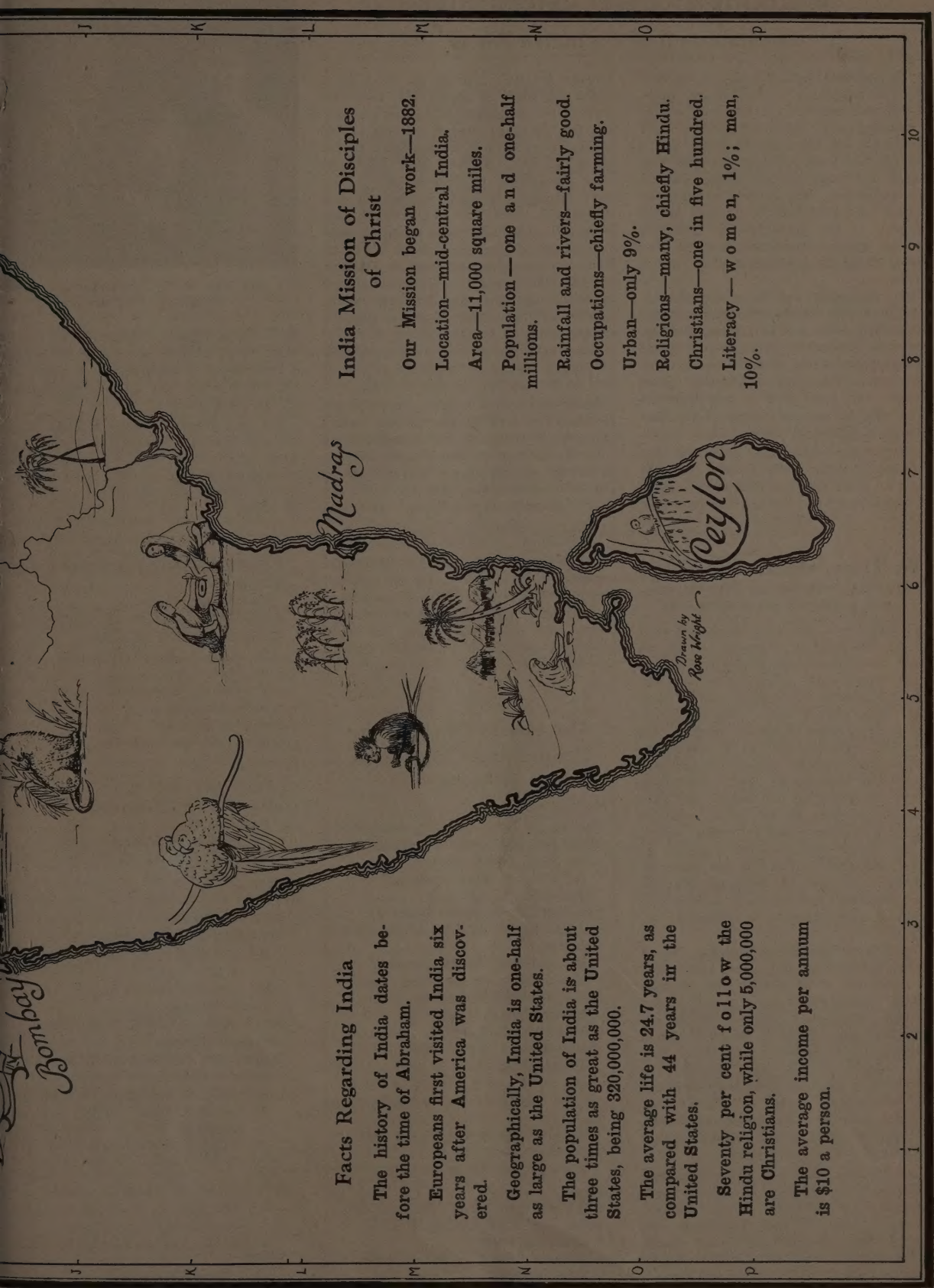
WOODSTOCK SCHOOL (for missionaries' children).

Vida B. Elliott.

INDIA

A new mission policy has been adopted of strengthening the strategic centers and training native leadership, rather than geographical expansion. Heavy lines outline "the preferred area," which will contain all our work eventually. Dotted lines indicate those stations from which work is being transferred to "preferred area."





Facts Regarding India

The history of India dates before the time of Abraham.

Europeans first visited India six years after America was discovered.

Geographically, India is one-half as large as the United States.

The population of India is about three times as great as the United States, being 320,000,000.

The average life is 24.7 years, as compared with 44 years in the United States.

Seventy per cent follow the Hindu religion, while only 5,000,000 are Christians.

The average income per annum is \$10 a person.

India Mission of Disciples of Christ

Our Mission began work—1882.

Location—mid-central India.

Area—11,000 square miles.

Population—one and one-half millions.

Rainfall and rivers—fairly good.

Occupations—chiefly farming.

Urban—only 9%.

Religions—many, chiefly Hindu.

Christians—one in five hundred.

Literacy—women, 1%; men, 10%.

William Benton Alexander

Generalissimo of the Indian Forces

IN A corner room of one of the mission bungalows in Jubbulpore, India, we find seated at a desk one of the "unsung heroes" of our missionary staff. We rarely see his name in print, nor is the type of work he does the kind that makes interesting reading in our missionary magazines. But there is no more important and vital task in carrying on the program of the India Mission than that of the secretary-treasurer, and no man better fitted to perform it than W. B. Alexander.

Mr. Alexander was born at Eckmansville, in Adams County, Ohio, and attended school both there and in Marion, Indiana. Later he studied in Bethany and Hiram Colleges, graduating from Hiram in 1907. The year following graduation from Hiram, and just prior to his departure for India, he was the pastor of the East Church of Christ in Toledo, Ohio.

In October, 1908, Mr. Alexander was married to Miss Nelle Grant, and they went to India together that same year as missionaries of the Foreign Christian Mis-

sionary Society. During his first year, which was spent at Harda, Mr. Alexander studied the language and prepared himself for the larger work which was to follow in other parts of the mission. In the spring of 1910, Mr. and Mrs. Alexander were transferred to Damoh, where they were engaged in both evangelistic and educational work. In addition to this work, Mr. Alexander also served as mission secretary for a number of years. Upon returning from furlough in America, he was transferred to Jubbulpore, where he became secretary and treasurer of the mission and has continued in the administrative work up to the present time, for a time having the additional responsibility of being manager of the Mission Press, as well as surveyor of the Indian field.

Many and varied are the duties of the secretary-treasurer of the mission, including the carrying on of correspondence with the society in America, the keeping of careful records of the expenditures on the field, supervising the plans for the year's program and advising those who



Mr. and Mrs. W. B. Alexander and their daughter, Florence

have charge of the construction of buildings. To all of these Mr. Alexander brings a keenness of perception and a vision of the future which add much to the success of the plans made.

His long years of service to India have recently received recognition beyond the circle of our mission, in his election as a representative from the Mid-India area to service on the National Christian Council of India.

By Train, Oxcart and Ford

A brief map talk for use with the illustrated section on pages 12 and 13

THERE is a definite area of work with Pendra Road as its center. At Pendra Road the Tuberculosis Sanatorium is the institutional work. This serves not only our own mission but a large part of Central India and is one of the things on which our future expansion projects are centered. The region has a station at Kotmi, and room for one or two new stations for evangelistic and educational work. Pendra Road like Damoh and Jubbulpore is going in for more extensive higher education suitable to that region.

The fourth area of work is known as the Chattisgarh region. It has three established stations at Bilaspur, Mungeli and Takhatpur and will need at least two or three more before it is adequately occupied.

At Bilaspur the Girls' Boarding School is the outstanding and oldest institution. It serves the whole mission and educates not only our orphans, but the girls of our Christian community. More or less closely connected with it are the Burgess Memorial Girls' High School and the Girls' Normal School. The Bilaspur Hospital has always been the most adequately equipped and extensive hospital in our mission. Bilaspur, like the other stations mentioned, has, and always has had, extensive educational and evangelistic work.

At Mungeli, with its surrounding outstations, the great work has always been primarily evangelistic. In and around Bilaspur, Mungeli and Takhatpur are grouped our strongest and most nearly self-supporting and self-directed Indian churches. The medical work at Mungeli

has always been a big one, and its schools, especially that for rural girls, are very important. Takhatpur is closely associated with Mungeli and really shares with that station the responsibility for our work among the lepers for whom two asylums are maintained by the government.

J. G. MCGAVRAN.

The Mission Staff of the Pendra and Chattisgarh Areas

Pendra Road:

Jyotipur (a large Christian community).

TUBERCULAR SANATORIUM

Dr. R. F. Peters (Indian).

Dr. Elizabeth Lutz (furlough).

Anna Bender, nurse.

SELF-SUPPORTING CHURCH

VILLAGE SCHOOLS AND EVANGELISM

Mr. and Mrs. Walter Menzies.

Mr. and Mrs. K. L. Potee.

FINE WOMEN'S WORK

Myrtle Furman.

GIRLS' VOCATIONAL SCHOOL (being built).

Zonetta Vance.

Kotmi:

SMALL CHRISTIAN VILLAGE (in jungle).

VILLAGE SCHOOL AND EVANGELISM

Mr. and Mrs. H. M. Reynolds.

Bilaspur:

SELF-SUPPORTING CHURCH

VILLAGE EVANGELISM

WOMEN'S WORK

Mr. and Mrs. H. C. Saum (furlough).

Ethel Shreve.

BURGESS MEMORIAL SCHOOL FOR GIRLS

Emma Jane Ennis.

JACKMAN MEMORIAL HOSPITAL AND TRAINING SCHOOL

Dr. Hope Nicholson (furlough).

Dr. Mary Longdon.

Caroline E. Pope, R. N.

Alice Clark, R. N.

BOYS' SCHOOLS

Mr. and Mrs. Frank E. Harnar.

Takhatpur:

LEPER ASYLUMS

VILLAGE EVANGELISM

David Rioch

Dr. Minnie H. Rioch.

Mr. and Mrs. C. E. Benlehr (furlough 1930).

Mungeli:

NEW CHURCH

VILLAGE EVANGELISM

Mr. and Mrs. J. E. Moody (furlough 1930).

Mr. and Mrs. Church Smiley.

Jennie Fleming.

BOARDING SCHOOL FOR GIRLS

Veda B. Harrah.

BOARDING SCHOOL FOR BOYS

Mr. and Mrs. Homer Gamboe.

TEACHOUT MEMORIAL HOSPITAL

Dr. and Mrs. Victor Rambo (on furlough).

Mrs. George E. Springer.

Harda:

BOYS' UNION HIGH SCHOOL

Mr. and Mrs. D. A. McGavran (furlough 1930).

CHURCH AND EVANGELISTIC WORK

Miss Mary Thompson.

Putting "It" Into the Study of India

The All-Church Project on India

FROM time to time a church decides that an intensive study of some one of the mission fields or phases of work will be of benefit to its membership. A committee often investigates the possibilities; before they know it they are launched on the project and presently an alert, informed and interested church is providing for the community in general a program lasting from one to seven evenings, in which the results of its study and investigation are vividly portrayed. After the tumult and the shouting are over comes the realization of what the whole thing has meant in the life of the membership. A deeper interest, a greater loyalty and devotion to the world-wide work of the church and a more whole-hearted support of the particular phase of the work which that local congregation has undertaken, have resulted.

India is a land of charm and of fascination. There are infinite possibilities in a portrayal of its life. There will be many churches which will be wanting to undertake the all-church project study, related to India, during the spring months leading to March 1st, or during the late spring months leading to Children's Day.

The Department of Missionary Education is preparing material—some printed, some in mimeograph form—for the help and guidance of churches needing help in undertaking such a study. The Jackson Street Church of Muncie, Indiana, has already had its project-program "Three Nights in India." The Christian Church of Erie, Pennsylvania, carried out a rather extensive study-project on India several years ago. The results of these two projects, together with suggestions and lists of materials and helps, will be available in printed form some time in December, under the title "Three Nights in India."

Those churches which are planning anything of the sort are urged to send in their plans, so that there may be a general exchange of ideas. Pictures of scenes, models, activities, etc., dramatizations which have been written, etc., will help to give others the help needed.

Salaam!

"Salaam" to greet me night and day,
"Salaam" is what I hear them say,
"Salaam" to come, "Salaam" to go,
"Salaam" in thanking me also.
To stand aside, "Salaam" they say,
To take a seat, or kneel to pray,
Of course "Salaam" they'll say to eat,
And sometimes bend and touch your feet;
"Salaam" means "peace," and if 'twere true,
That every time they bow to you
To say "Salaam," that peace they mean,
Then things out there would change, I

—MRS. EDITH ELSAM.

Missionary Education In India

(We are accustomed to think of missionary education as being carried on only in "sending" countries, but the following letter proves that such is not the case.)

"OH, AUNTIE, these kids don't know how to do anything," said Rachel trying to elbow off the crowd that had pushed up to watch her copy the picture from the blackboard.

"But you must show them how. Aren't you and I here to teach them how to do the things we already know!"

Rachel's face brightened. Why, of course, she knew that she was a missionary and that the folks at Memphis, Tennessee, who are supporting her were expecting her to help teach these little Indian children. Yes, she would help them.

She turned to Sushila, who sat dumbfounded before her half-drawn house unable to proceed, and began to help with the drawing that Sushila had started. Shanti, Anugra, and Sundermani took new heart and started to work on theirs. Yes, they knew all about the English child in the picture "The Hope of the World" before them, for wasn't Rachel just like the girl in the picture and didn't she live in a house just like the one they were trying to draw? They had enjoyed the story about the little English girl and were anxious to hear about the others, too, and their Daily Vacation Bible School teacher had promised to tell them stories about the other children in the picture. And Rachel was going to help them with their homework, too.

It was a new venture in Mungeli—this Daily Vacation Bible School. For the first time the children of the community came to school in the vacation time. They learned about the different countries represented in the picture "The Hope of the World" and made all sorts of interesting things.

After four weeks of school, they had several shelves full of books, pictures, posters, kites, dolls, fans and houses that they had made. And the collection made a splendid exhibit at the church on Children's Day after the program which had been prepared by the children of the Daily Vacation Bible School.

We consider it a real success and hope to try it again next year.

VEDA B. HARRAH.

Mungeli, C. P., India.

Integrating the Study of India Into the Church School

THE problem of missionary education in the school which has no time for extra instruction is difficult. Missionary knowledge should be a legitimate part of the work of the religious educator, not something dragged in by the heels. However, there are some solutions which help give the right emphasis.

1. Reading can be done in connection with the general study of India in the church.

2. Age-group classes or groups in the church school of missions will permit the intensive study of India, and at the same time the worship service of the department in the church school may well be given over to the theme of the church in its world-wide work in India.

3. Illustrations can often be found which present India in connection with problems of the class work, especially in this day when India is found in nearly every daily paper. What Christian principles are being carried out or ignored by various types and peoples and conditions in India?

4. A brief portion of each session may be devoted to a presentation of the work of the church in India. This should be varied, and may be the result of committee work done by the members of the group at home. The longer the period of time spent on the presentation, the more value there will be in it.

There is, on the other hand, the school which can have an expanded session or week-day session. There can be no special difficulty here, since the material for study is so rich and varied. Either a textbook, graded to the right age, may be taken, or a project-study may be undertaken. Either one will want to take into consideration the work of our own church in India. Bibliographies and helps will be available, but leadership which can work on a plan of study suited to the need of the local group is essential.

Pronunciation of Indian Names

Scholars would not be satisfied with the following simple key to pronunciation, but neither is the average person satisfied with the scholarly presentation of the learned.

- a—u as in but
- á—ä as in far
- e—ä as in may
- i—ē as in see
- í—i as in pin
- ō—ō as in go
- ú—ōo as in boot
- ü— as in put
- au—aw as in laud
- ai—ī as in light

MISSION STATIONS of the Chattisgarh Division

This page shows the relationship of the principal stations in the southern part of the "preferred area."

Most of the work is found on the Chattisgarh Plain, surrounded on three sides by steep ranges.

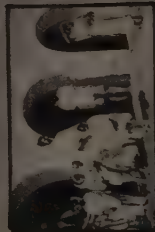
There are resident foreign missionaries in five of our centers, with resident Indian workers in 15 others.

There are nearly 5,000 square miles to this area, with a population of nearly 700,000 in 2,300 villages.



KOTMI

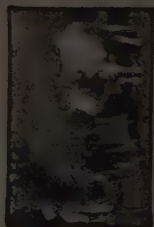
10 miles



OUTDOOR DISPENSARY



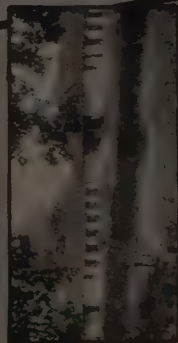
PENDRA ROAD



HELPING THE FARMERS



CHURCH



HOSPITAL



70 miles



DISPENSARY SANATORIUM



Facts of Interest





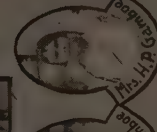

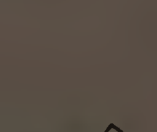
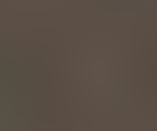
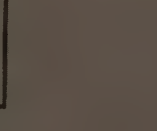
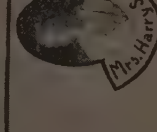


Pendra Road: The tuberculosis sanatorium, opened in 1916; a well established community of farmers, and a thriving church; a new vocational middle school for girls, in process of building.

Bilaspur: The Burgess Memorial School for Girls; and the Jackman Memorial Hospital and Training School for Nurses.

Takhatpur: Missionaries are in charge of two leper asylums, financed largely by government.

Mungeli: Center of an interesting village work; commodious new church; cottage system school for girls; boys' primary school; fine hospital.

From Pendra Road to Bilaspur
70 miles



You Are Invited to An Indian Jalsa

For an occasion such as the installation of officers, departure from the neighborhood and the society of some valued member, reception of new members, etc., the "Jalsa" is a fitting celebration in a truly Indian fashion.

INDIANS are very fond of parties. One never-failing part of parties is the distribution of *malas*, or garlands. If flowers are scarce then only the one or ones to be honored are given the *malas*. These are easy to make: simply string flowers without stems on a string or stout cord by passing a threaded needle through the center of the flower. It should reach about to the waist with the pendant part, which has the largest, finest flowers of the lot, well down below the waist.

Another inevitable part of the program is the "illuminated address." That is just what it often is. It is a most flattering, flowery, unbelievable speech, which has been printed for the honored guest to have framed. In fact it is often framed and presented to the honored one. It is sometimes printed in gilt letters, hence "illuminated."

And the third requisite is a gift, or gifts. Our Indians know that we like their brass work, so they very often give a pair of vases, or some other piece of brass.

To begin the ceremony, have the ones to be so honored take chairs at the front. The chairs may be decorated with flowers and bunting. The program may consist of songs, prayers, Scriptures, other readings, and such, but all must have some bearing on the occasion. Few such occasions are without original poems.

The present and address may come together, having the speech end with the presentation of the gift; or that may be done by two different persons. But if the latter then there should be at least two garlands, one presented by each speaker.

If it is the installation of officers, the gift may be the gavel for the president, the report books for the treasurer and secretary and any other symbol of their office.

For the reception of new members it may be that the gift is the Constitution and By-laws of the society.

This can be done in a very dignified way, with a lasting impression, and pleasant memories for all.

LETA MAY BROWN.

An Evening in India

The floor should be covered with army blankets or any similar heavy blankets. Cushions should be placed in an open square, around the room, leaving space for people to pass behind them and an opening left at one side for attendants to enter. In front of the row of cushions a narrow tablecloth is laid on the rugs (an ordinary tablecloth folded in fourths, lengthwise) making an inner square with an opening in one end for the attendants to enter. In front of each cushion a plate, spoon and glass are placed.

When the meal is announced each person takes his place on one of the cushions. The attendants bring in rice, curry and Indian bread, putting a large spoonful of rice on the plate and the curry over it. Water or lemonade is served in the glasses. The Indian people eat with their fingers but forks and spoons are provided for American guests—or you are expected to bring your own! Before eating, the hands are washed in the following manner: an attendant passes behind the guests and pours water over their hands from a little pitcher catching it in a small bowl. A second attendant passes a towel to dry them.

After the first course the fingers are washed again in the same manner, and then fresh fruit is passed, and a plate containing a pile of cloves, a pile of broken-up cinnamon, and some little silver coins. Take a piece of each spice and touch your fingers to the money and then to your forehead, but do not take the money.

As the fruit is being eaten *malas* (garlands of fresh flowers) are put about the neck of each guest. The story-teller in costume (either man or woman) comes in and is seated at the open end of the square and tells stories of India.

The attendants should be boys, dressed in white shirt and trousers with a colored sash wound about the hips in a broad and flat band. A turban of the same color is worn on the head. If girls have to be used to serve, they may either wear the regular Indian costume if available, or a full bright-colored skirt reaching to the ankles and a bright-colored veil about the head and shoulders, or a white dress with the head veil. Use of girls should be avoided if possible as it is not Indian.

Dinner Menu

Rice	Curry
Chappattis (bread)	
Fresh Fruit—	
(Oranges, pears, berries, etc.)	
Spices	Lemonade

Recipes for Dinner Menu

Rice: A large kettle of boiling water should be salted. Then rice put in while it is still boiling. A cup of rice will serve four people and should be cooked in a quart of water. When the rice has become soft, it may be poured out into a colander, and boiling water poured over it. This will remove the starch so that each grain stands out. The colander, placed over a pan with hot water in it, will keep the rice hot till needed.

Curry: Chop up a large onion. Fry in butter till brown and crisp. Add curry powder dissolved in water and cook for ten minutes. (About a teaspoon of curry powder for four people, but it depends on the strength of the curry powder.) Add

any kind of meat cut up in inch cubes (lamb or round steak is good) counting three or four cubes for each person. Add water and let this simmer till tender. Then add vegetables, such as potatoes, carrots (not too many), tomatoes, etc. Let them cook till tender. The juicy part should be rather thick, but it is best to let it boil down rather than trying to thicken it as this spoils the taste. It should *not* be allowed to become as thick as gravy.

Chappattis: Take graham or whole wheat flour, salt and water and make dough that is stiff and yet kneads well. Take small portions enough to make balls the size of an extra big marble. Make these balls into flat cakes, as thin as you can roll them without breaking the edges. Then treat them in one of two ways: 1. Sear on an ungreased skillet, being careful not to brown them, and after that place them immediately on an electric grill, turning them if they begin to burn. They should puff up like a balloon, and when they begin to brown are done. 2. An easier way (in which case you have made *puris* rather than *chappattis*) is to drop them into hot fat, let them cook as you would doughnuts, and set them to drain.

In either case they are served cold with the curry and rice.

Lemonade: If a little iced tea is added to the lemonade it makes a drink very similar to the tamarind water which is used as a drink in India.

GRACE MCGAVRAN.

Menu for a Simple Tea

Serve tea as you like and as you would in your own home. Many of the better educated and richer Indians are beginning to serve tea as we drink it.

Have a small tray on which have been arranged in three or four small piles a few of the following articles: Whole cloves, whatever else you leave out be sure to have these, raisins, peanuts, roasted, not salted, coconut, fresh, cut in small pieces, cashew nuts. These can be had at a regular nut shop, where you should learn of their origin and nature, which will be something interesting to tell your society. These are very cheap in India but quite expensive in America.

If something more elaborate is desired *jalebis* and *phulauris* are a good combination for a tea.

Jalebis: 2 cups of water, 3 cups flour, 1 tablespoon cornmeal, 2 tablespoons melted lard, 2 tablespoons sour milk; mix and let stand overnight. Next morning add a pinch of soda. Make a syrup of brown sugar, the thickness that is used for pancakes or waffles. Heat a quantity of lard as for frying doughnuts. Take a good strong cloth and put some dough in

it. Have a small hole in the center of the cloth. When the lard is hot, squeeze dough through the cloth into the hot lard, with a circling motion so that the dough will drop in small circles overlapping each other. When fried take from the skillet and drop into the syrup for a few minutes. It takes some practice before one can drop them nicely. *Jalebis* are Indian candy that look like sticky crullers.

Phulauris: 1 cup of flour, salt to taste, tiny pinch of tumeric, $\frac{1}{4}$ teaspoon of soda, $\frac{1}{4}$ cup of water. Make into batter dough. Add onion cut into small pieces and a small quantity of green peppers (mango). Fry in deep fat. Fat must be very hot. Dropped from the end of a teaspoon will be about the right size.

Mrs. J. E. Moody.

Mungeli, C. P., India.

Costumes Seen at the Jalsa As Reported by One Present

Women and Children

ALL Indian women, except Mohammedans, wear much the same costume, a *sari*. A *sari* is a straight strip of cloth ten to twelve yards long and thirty-six to forty-four inches wide, depending on the height of the woman. Bright-colored cheesecloth or voile or mull may be used. It falls to the feet, and serves as both dress and head-covering.

The *sari* is put on in this way: Tie rather tightly around the waist a belt or broad string. Wrap the *sari* around as for a wrap-around-skirt, beginning at the center front and passing the cloth around to the back, tucking in the upper edge under the belt to hold it in place. In the center back lay four or five pleats and tuck under belt. Continue on around to the front and there lay four or five more pleats. Thus the skirt has been completed, with pleats at center front and center back, and held in place by the belt. If extra security is desired, a safety pin may be used, although the Indian women never use one; but a pin into the belt through the pleats at front and at back will be covered by the *sari* and not seen. Now continue wrapping the *sari* around the body to the left in gradual upward spiral turns, so that it passes diagonally upward across the back, under the right arm, then across the breast up to the left shoulder, where it is gathered into pleats and held there by a large bar pin. The inner edge is drawn up over the head, well forward, so that the entire head is covered. The rest falls over the left shoulder and down the back to the waistline or lower into graceful folds. They may have on underneath a simple dress with short sleeves, or a full skirt and waist or blouse. The Indian woman wears practically nothing else underneath her *sari*.

The following adaptations of costume will be found for different types of Indian women:

Christian women often wear white or light *saris*, with a bright border of contrasting color. Practically none ever wear

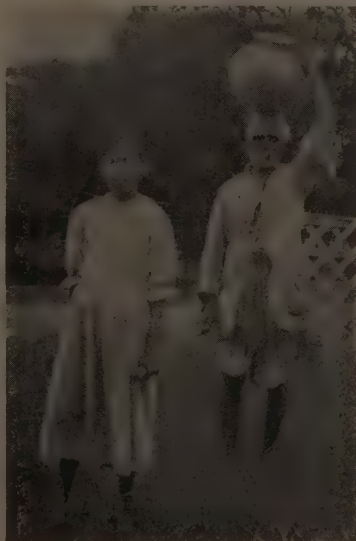


The Indian Sari

anklets or nose rings, but do wear beads, bracelets and finger rings—not quite such a profusion, as in the case of non-Christian women.

The poor village Christian dresses more like the non-Christian, only cleaner and with less gaudy jewelry. They may wear dark *saris* (soap for white clothes costs money) or vivid red calicos, or dark blue figured stuff.

Little girls of the Mission do not wear *saris* as a rule but long dresses to the ankle, the old-fashioned style of full skirt gathered on to a tight belt at the waist.



This India maid has on the simple dress worn by girls in our mission. The man is wearing the *dhoti*, the usual dress for Hindu men

Their hair is oiled and braided without ribbons.

The Mohammedan women wear a costume quite distinctly different from the Hindu and Christian women. In some parts of India they wear very voluminous skirts and blouse with a covering jacket. In our part (Central Provinces) they wear the *pyjama* (trousers), *kurta* (over jacket), *chuddar* (scarf), and over all when outside of purdah, the *burkha* (white, ankle-length shrouding over-garment). The *pyjama* is very tight from knee to ankle, (the effect can be gotten by seaming a large man's pajama to the knee to fit a small woman snugly.) The *kurta* should be closer fitting than the ordinary pajama jacket. The *chuddar* is a scarf two yards long and one yard wide, crossed under the chin and one end thrown over the left shoulder. The *burkha* may be made by gathering a sleazy sheet into a skullcap made of white muslin, with the ends three inches apart leaving a space for the face. This aperture should have a square sewn in it with two holes for the eyes, the square being thrown back over the top of the head when in the house for a brief period or when two women meet and think they can converse unobserved by men. Colors: *Kurta* (red); *pyjama* (blue); *chuddar* (green); will give the desired effect.

The Mohammedan must walk abroad veiled in her heavy "burkha." Out of sight of men she may throw back the part of the garment covering the face, which is made in a separate piece.

Men and Boys

Mohammedan men wear loose rather shapeless white trousers. Over this, on the outside, a shirt-like garment of sheer white goods, coming well below the hips. Above the shirt a smart, bright-colored, tightly fitting waistcoat, fastened with silver buttons and each button attached to the next with a silver chain. A stiff skullcap of velvet embroidered, or white embroidered lawn.

Hindu men wear a *dhoti*—eight yards of material—colored or white—as thin as convenient, a *kurta* or shirt worn outside the *dhoti*. It is made of calico, prints, percale, etc. This is cut on straight lines and fits around the neck but with no collar. A gentleman will wear a coat (English styles copied), as well, and a scarf of sheer white goods, three yards, thrown around the shoulders—but not spread out. Also bright-colored waistcoats may be worn—but the *dhoti* and *kurta* are sufficient for ordinary wear. Round caps or turbans.

Christian men in India usually wear either long white trousers of washable cloth, or in the hot season, shorts, ending well above the knee (Christian boys wear "shorts" nearly always), a shirt-like garment outside the trousers and a coat. But they also wear the national Hindu or Mohammedan dress. A detailed description of the *dhoti* and the way in which it is donned will be sent to anyone requesting it.

Bibliography on India

To the Pastor:

You will want the most recent material and interpretation of things Indian, therefore see the following:

Study Books for Men:

1. *India Looks to Her Future*, by Oscar M. Buck. Here is a careful consideration of nationalism in its relation to Christianity. The book written for the adult mission study for this year exhibits rare charm and sympathy. Cloth, \$1.00; paper, 60c. Pamphlet—*Leaders' Helps*, for above book, by Sailer, 25c.

2. On the Nationalists' Movement from a comparatively unbiased viewpoint, see *The Case for India*, by John F. Hoyland, D. P. Dutton & Company, publishers. Price \$2.00.

3. In appreciation of India's contribution to the world and to Christianity and in answer to the question, "Does India want Christ?" see *An Indian Approach to India*, by a group of Indian Nationals. Cloth, \$1.25; paper, 75c.

4. To answer the question, "Does India need missionaries from America?" see *Will India Become Christian?* by J. W. E. Netram, an Indian Christian who acted as interpreter for Stanley Jones. Price \$1.50.

5. *The India Supplement*, to be found in December WORLD CALL. Additional copies may be ordered at 10c apiece or three for 25c. This supplement gives an up-to-date amount of information in regard to our own work in India.

6. An outline of a six-unit study on our own work in India, for men, including outline, eighteen leaflets, and two dramatizations. Free to groups using and reporting use.

7. *Survey of Service*—the chapter on India.

To Teachers and Leaders of Adult Mission Study Classes:

Please note all of the books to which the pastor is referred in the above list. See books listed under "For Young People and Seniors."

In addition the following books are listed and may be found in the average town library, or will be ordered upon request: *India in the Dark Wood*, by Nicol Macnicol—Edinburg House Press; *Modern Religious Movements in India* by J. N. Farquhar, Macmillan Company; *Mahatma Gandhi's Ideas*, by B. F. Andrews, Macmillan Company; *Women of Bengal*, by Urquhart—the Associated Press, New York City; *The Education of India*, by Arthur Mayhew—Saber and Gwyer, Ltd., 24 Ruckle Square, London; *The Soul of India*, by George Howells—James Clark and Company, 13 Fleet Street, E. C. London; *Neighbor India*, by Miss Burr, \$2.00.

Study Books for Women:

1. *India Looks to Her Future* (see above); *India on the March*, by Alden H.

Clark—cloth \$1.00, paper 60c; *Neighbor India*, by Burr—\$2.00; *All in the Day's Work*, by Phillips—cloth \$1.00, paper 60c; *A Cloud of Witnesses*—cloth 75c, paper 50c, (biographical sketches including women of India); *The Survey of Service, Disciples of Christ* (chapter on India); *India Supplement*, December WORLD CALL—10c each or three for 25c.

For Young People and Seniors:

India on the March, by Alden Clark—cloth \$1.00, paper 60c, the mission study text for this age; *Do You Like Our Country?* by Seabury, a course on India for young people—a program of study, discussion, service, and worship—50c (based upon *India on the March*); *India and Her Peoples*, by Walker—paper 80c, excellent source material—very interesting; *Building With India*, by Daniel Fleming—cloth 75c, paper 50c (not new but one of the best books on India ever published).

For Intermediates:

The Star of India, by Rose, stories of heroic men and women, both Indians and Westerners, who have helped the Indian people—cloth \$1.00, paper 75; *Out of Yesterday into Tomorrow*, by Jenness, a course on India for leaders of Intermediate groups, suggestions for activities, dramatization, and discussion—paper 50c, a study course to be used with *Star of India*.

For Juniors (9-12 years):

The Golden Sparrow, by Harper—cloth \$1.00, paper 75c; stories about a group of boys in India—the second part is for leaders and contains suggestions for the use of the stories; *The Wonderland of India*, by Rockey and Hunting—cloth 65c, paper 40c; *The Jungle Book and Second Jungle Book*, by Kipling (any edition—see public library); *The Star of India*, by Rose, cloth \$1.00, paper 75c (for older Juniors); *India Picture Map*, a decorated map with outline sketches to be colored and pasted—50c.

For Primary Children (6-9 years):

Bhaskar and His Friends, by Clara G. Labaree, cloth \$1.00, paper 75c, stories and informational material for the children and background material on India with suggestions for use for the teacher; *Book*

*Notice about English importations. There are available, imported from England, some very charming materials for boys and girls—these include such things as reading, story, and picture books, etc. One is not always very certain of being able to get them, but anyone interested may write the Missionary Education Department and secure a list of these materials. If desired, the department will order whatever bits of material the person sending a checked list may indicate. Prices will vary—the price given on the list will be approximate only—and the time it takes to secure the material will vary from five to eight weeks. It is possible that occasionally some of these things will be kept in stock in small quantities and that an order can be immediately filled. The securing of this material is in the nature of an experiment and the service will be continued if the demand warrants it.

of an Indian Baby, by Entwistle, an attractive volume of stories about Indian babies—40c; *On the Road*, by Entwistle—60c; *Just So Stories*, by Kipling (any edition—see public library).

For Kindergarten or Beginners (3-6 years):

The Missionary Education of Beginners, by Moore—price \$1.00; The Nursery Series: *The Three Camels*—a story of India, a little book like *Peter Rabbit*—50c.*

Books Helpful for Program-Builders:

The New Approach in Missionary Education, by Archer, an outline of an all-church project, having special bearing on the Mohammedans in India—price \$1.75; *Far Countries*, by Phillips, a book, one chapter of which is devoted to stories, songs, games, refreshments, etc., on India—price \$2.00; The new church school hymnal—*Worship and Hymns*—with very carefully prepared services of worship, contains a number of missionary programs (Teachers' Edition \$1.00 a single copy); Outline of an all-church project—*Three Nights in India*, Ready January 1st. This will outline an All-Church Project study on India culminating in three nights of exhibits, plays, etc. Price nominal—probably not more than 25c. The India Supplement, December WORLD CALL, 10c each or three for 25c; free—*Hymns of World Service*.

Reading Books on India

Splendor of God, by Morrow—one of this year's best sellers—an historical novel of Ann and Adoniam Judson, price \$2.50; *The Gospel and the Plow*, by Sam Higginbottom, price \$1.50; *Goal*, by Dr. George E. Miller—a story of a boy in our orphanage for Indian boys at Damoh; *Trousers of Taffeta*, by Wilson, \$2.00; *Daughters of India*, by Wilson \$2.00; *Neighbor India*, by Burr, \$2.00; *Freedom*, by Fisher, 85c; *Dad's Letters on a World Journey*, by Wilson, 50c; *In the Land of Sweepers and Kings*, by Dr. Miller, 50c; *A Bungalow in India*, \$2.00; *Girl of an Indian Garden*, \$1.00; *Children of the Light in India* (biographical), \$2.00; *Through Teakwood Windows*, \$1.50; *With or Without Christ*, \$1.50; *Christ of the Indian Road*, \$1.00; *Christ of the Round Table*, \$1.50; *Our Asiatic Christ*, by Buck, \$1.00; *The Diary of Diana*, \$2.00.

Stereopticon Lectures on India

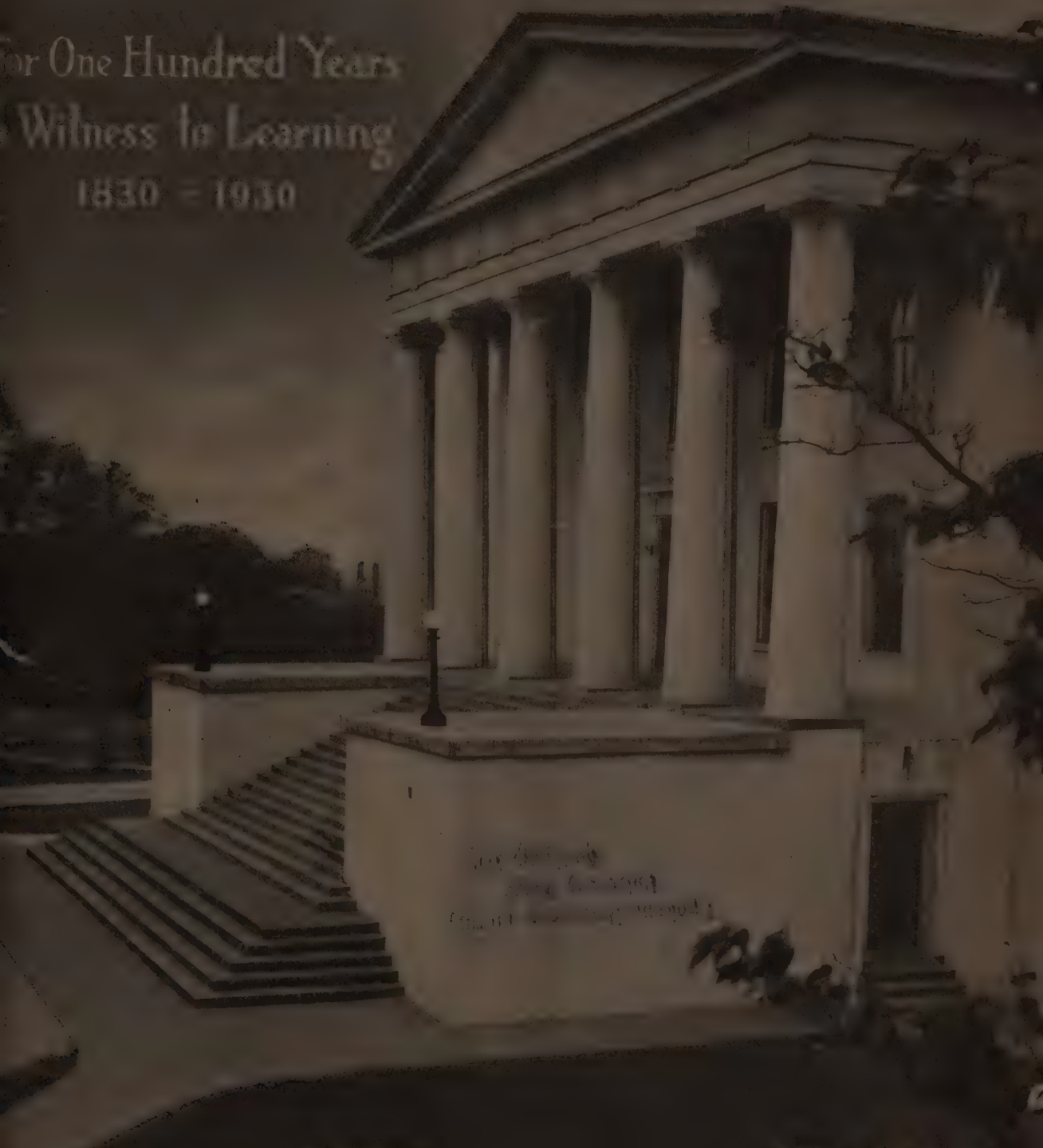
India, A Land of Distresses and Hopes.

A Panorama of Life in India.

The United Christian Missionary Society does not charge a rental fee, only asking that carrying charges both ways be paid. The user pays for all breakage.

WORLD CALL

For One Hundred Years
Witness to Learning
1830 - 1930



JANUARY 1930

15 CENTS

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with the

BOARD OF EDUCATION

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†Application made for membership.

*Affiliated through University Department.

“World Call in Every Home in the Church”

is the

PENTECOSTAL AIM *of* WORLD CALL

What is Your Church Doing to Help It?

There are 18 weeks left to forge this great aim into a glorious achievement. It CAN be done! Every day reports are received from churches making a determined effort to reach their World Call Pentecostal Aim because their leaders realize the vitalizing power of a missionary-minded congregation. No stone should be left unturned to put the magazine into the hands of those who need its revealing information in order to reflect its contagious inspiration.

Write for material and helps

WORLD CALL

Missions Building

Indianapolis, Indiana



Let The Preacher PREACH!

In all fairness our churches should allow their ministers to do the one thing everyone wants them to do—preach.

We have had the preacher making stump speeches, lecturing to clubs, assisting the undertaker, coaching ushers and bridesmaids, supervising the janitor, pepping up the Chamber of Commerce, prospecting for a bigger church, and, in too many cases, trying to earn money on the side to provide for his own and his family's welfare.

In our heart of hearts we know this is wrong. We know that the preacher should be allowed and required to give himself wholly to his ministry, "publicly and from house to house."

A dependable Pension Fund is an indispensable step in magnifying and consecrating the ministry. It will remove an overpowering temporal anxiety from the preacher's mind and give free course to the supreme devotion of his life.

Henceforth he can declare without reservation:
"This one thing I do."

For information, assistance, and literature please write today to the
Pension Fund, 711 Chamber of Commerce Bldg., Indianapolis, Ind.

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Colossians 4:1

WORLD CALL

"I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me."



FEBRUARY 1930

15 CENTS

The Church Grows!

According to the 1929 Year Book of Disciples of Christ just from press the gain in our church membership for the last year is:

United States and Canada

1928	1,538,692
1929	1,573,245

A gain of 34,553

World Membership

1928	1,629,823
1929	1,668,500

A gain of 38,677

The number of our churches reported throughout the world is 9,206, a gain of 49. There are 8,399 churches of Disciples of Christ in the United States and Canada, according to the 1929 Year Book.

The number of our Bible schools throughout the world is 8,425, a gain over the previous year of 205.

The number of churches making some offering to one or more of the organizations for which the Year Book makes report is 6,064, against 5,953 last year, a gain of 111.

Of the 6,064 churches making some offering, 676, or 11.13% gave over \$1,000, compared with 8.92% last year; while 538, or 8.88% gave between \$500 and \$1,000 each, against 7.24% last year.

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WORLD CALL



MARCH 1930

15 CENTS

The New Christian ADVENTURE

By

J. H. OLDHAM

Part of a statement made to the
International Missionary Council
at Williamstown, Massachusetts

ONE of the most significant results of the Jerusalem Conference was to bring out clearly that the missionary movement is facing a new era. It is ceasing to be primarily an undertaking of the foreign mission boards of the western churches. That does not mean that the work of those boards is diminishing in importance. A great reenforcement of their resources in personnel and funds is necessary if the urgent tasks confronting the church in Asia, Africa and Latin America are to be fulfilled. But their special and indispensable contribution is coming to be seen as part of the common task of the Christian Church as it faces the problems of a unified world.

IF THE meeting at Jerusalem meant anything, it meant that to carry out the task of the church in the world today far larger resources are needed than are at present available. Those must become deeply committed to the fulfillment of the world mission of Christianity who have not hitherto regarded it as their special concern, and who can serve in other ways than in the administration of the foreign missionary movement. There can no longer be any question that in the world in which we find ourselves today the task of the church is one, and that that task is the concern and business of the whole church.

WITH the knowledge we have of the world situation we want to approach new groups—not only Christian scholars and theologians, but laymen, schoolmasters, and similar groups. In approaching these groups we do not want to make the traditional missionary appeal; we do not want to ask merely or primarily for their support of the organized missionary movement. Our appeal is wider than that. We want to say to them, "This, as we understand it, is the world situation with which Christianity is faced. How, in your own distinctive sphere, can you help to meet it?" We want to say for example to a group of schoolmasters, "You are engaged in training the youth of the nation. How far is what you are doing directed toward the development of persons who are equipped to help the Christian cause in the world of today?" That is a much more fundamental and far-reaching question than the obtaining of increased support for the organized missionary movement. If a right solution of it is found, a solution of the other question will be found also.

WE MUST endeavor to get into touch with the best Christian minds throughout the world, and we must pray that God will raise up more Christian thinkers of the first quality. We must put before them the demands of the present world situation and appeal to them to take a larger, more active and more direct part in the world task of the church and devote their talents and their genius to helping the church in meeting the worldwide challenge of secular civilization.

Here is How—

You can make it possible for your pastor to say what Harvey Baker Smith of Washington, D. C., is saying, viz., "The 100 and more copies of 'World Call' we have had in the Columbia Heights Church for the past years have kept the fires of missionary love aglow with facts and the human touch of the rich personalities of our workers. Otherwise our women's missionary society could not have kept the lead so definitely in this area."

You Can Do It—

By reaching your Pentecostal Aim! The accompanying list has been carefully checked with the quotas of the state secretaries. In no instance is the aim out of proportion to the strength of the state or its number of potential readers. Upon the adequate circulation of "World Call" in every church depends the missionary life of our people; it is the most potent factor in undergirding the missionary, benevolent, educational and social service program of our brotherhood yet devised. Determine NOW to use it to the utmost. REACH THAT AIM.



"The Torch of Light"

"World Call" pageant presented by the woman's missionary society of Wilson Avenue Church of Christ, Columbus, Ohio, at an evening service, and later repeated at West Fourth Avenue Church, subscriptions for "World Call" being received at the close of the presentation.

States	Present Paid Circulation	Pentecostal Aims
Alabama	292	500
Arizona	103	150
Arkansas	355	550
California (North)	899	1000
California (South)	1759	2200
Colorado	465	1000
Connecticut	25	50
Delaware	14	25
District of Columbia	251	300
Florida	307	950
Georgia	318	950
Idaho (South)	99	250
Illinois	2304	5000
Indiana	3517	5000
Iowa	1293	1700
Kansas	1550	4000
Kentucky	1920	5000
Louisiana	249	300
Maine	0	5
Maryland	170	300
Massachusetts	71	125
Michigan	477	800
Minnesota	154	350
Mississippi	237	425
Missouri	2872	7200
Montana	140	200
Nebraska	653	1000
Nevada	0	0
New Hampshire	0	3
New Jersey	51	125
New Mexico	36	175
New York	452	1100
North Carolina	414	1300
Ohio	2256	2700
Oklahoma	1330	2500
Oregon	678	1010
Pennsylvania	877	2200
Rhode Island	1	5
South Carolina	30	100
South Dakota	40	100
Tennessee	594	1200
Texas	2882	6000
Utah	9	25
Vermont	25	35
Virginia	815	1300
E. Washington and Idaho N.	229	250
Washington (West)	671	850
West Virginia	374	450
Wisconsin	51	100
Wyoming	40	75
Canada	259	400

WORLD CALL

\$1.50 per year

Missions Building

Indianapolis, Indiana

P. S. The Friendly Critic says these columns would sound better reversed. When they are, we'll publish them again.

Plan of Pension Fund Approved by Eminent Life Insurance Executive

EDWARD D. DUFFIELD
PRESIDENT

THE PRUDENTIAL INSURANCE COMPANY
OF AMERICA

HOME OFFICE, NEWARK, NEW JERSEY

January 8, 1930

Mr. W. R. Warren, Executive Vice-President,
Pension Fund of Disciples of Christ,
711 Chamber of Commerce,
Indianapolis, Indiana.

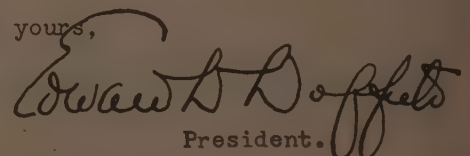
My dear Mr. Warren:

I was very much interested in your recent letter concerning your Pension Fund. Under ordinary circumstances, I would have promptly acknowledged it, but I refrained from doing so until our Actuaries had an opportunity to review the report of the Commission on the Ministry and to study the plan. They inform me that the provisions agree in practically every detail with those under the Presbyterian Ministers' Fund of the United States. There is a small additional death benefit provision contained in your Fund, but the cost of this additional benefit is taken care of in the contribution on the part of the churches.

The age distribution appears favorable, and I also understand that Mr. Huggins, who has had considerable experience in connection with Pension Funds, was very conservative in his assumptions when working out the details of your particular plan. Under the circumstances, I have no hesitancy in endorsing your Pension Fund as it should be financially sound, provided the suggested contributions on the part of the ministers and the churches are procured and the necessary funds raised to cover the accrued liability.

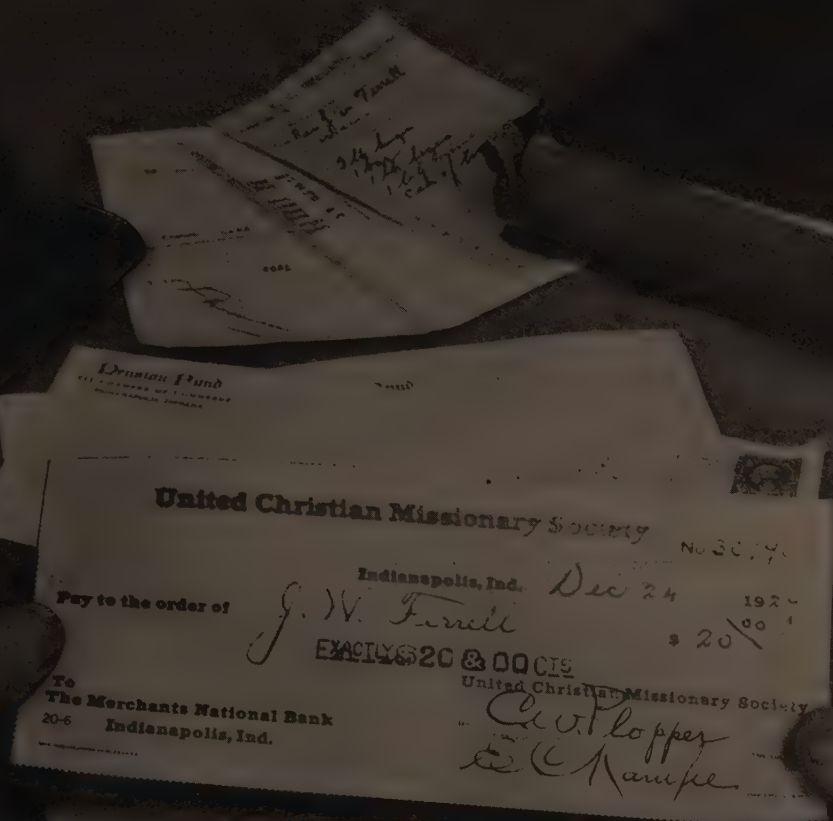
I notice that your campaign for funds began in October and I sincerely trust that the response to date has been most encouraging and the Fund will be put into operation as of January 1, 1931.

Very truly yours,


President.

EDD/ASB

WORLD CALL



Ministerial Relief Number

April 1930

15 Cents

Why I Take Immortality for Granted

By ROBERT LYND

This discerning statement on belief in immortality by a brilliant British writer and critic does not represent totally the faith of the Christian for whom Jesus' promise that we shall never die, is sufficient, but it is significant in the additional evidence it offers of the undying hunger of the human soul for the message that Easter brings. Mr. Lynd is the literary editor of "The Daily News," London. The statement is quoted from the "Westminster Gazette," London.



WHETHER we believe that the soul is immortal or not, we believe something that it is impossible to prove to any one who cares to deny it. I certainly know no argument by which I could convince an intelligent man that the belief that the soul survives death is true. I did not myself arrive at the belief by any process of reasoning: if I still hold it, it is because I take it for granted, and have never met an argument on the other side that undermined it.

The human mind is so constituted, however, that it has to try to find a reasonable basis for its beliefs, even though those beliefs are not based on reason. And so, while we know very well that what we believe is only a certainty (perhaps, only a guess) of the imagination, we do our best to defend it with arguments.

The chief argument for the immortality of the soul is, to my mind, the character of the men who have asserted it. The belief in immortality is not a superstition of savage tribesmen that gradually fades as the human mind develops and genius flourishes in its most abundant splendor. If it is a superstition, it is a superstition that has a stronger hold on the brain of a Plato than on that of a Bushman, and dominates the imagination of a Dante far more powerfully than that of a Dyak headhunter. It seems to be strongest, indeed, in those ages in which the imagination is strongest, and to fade in ages in which the imagination fades.

Now it seems to me that the imagination is an instrument for the discovery of truth no less than the reason itself. It is probable, indeed, that without imagination it is impossible to discover any truth worth discovering. It is the supreme creative force whether in science and philosophy or in the arts. It is by imagination that human society is held together, and without it man would have lived on the unchanging level of the beasts. Hence, when we find the most imaginative ages, through their most imaginative men of genius, affirming their belief in immortality, their affirmation seems to me to have the force of evidence. Obviously it is not evidence of a kind that a police magistrate would allow in court. But it convinces the imagination itself as, say, "Hamlet" or St. Peter's convince it.

Here's the Announcement You Have Been Waiting For!

A World Call Post-Convention Tour

To the Historic Points of Interest in the East

Following the success of the WORLD CALL Alaskan Voyage last summer after the Seattle Convention, strong and insistent requests have come to the WORLD CALL office for a similar trip this fall following the Washington Conventions. After making a thorough survey of the various points of interest that such a trip could include, WORLD CALL is now ready to announce that arrangements are being completed for a week's tour by motor car, boat and rail for the convenience of its friends.

To select the scenic and historic points of interest in the East that can be conveniently reached, to arrange for transportation, for hotel accommodations, for meals, for competent guides and interpreters of the historic significance of these points, is a service every convention-goer will

covet. That is the service WORLD CALL will render.

The itinerary of the tour, while still tentative, will run something like this:

Leave Washington by motor car Friday morning, October 24, the day after the World Convention closes. Tour through Virginia, getting a glimpse of the Old South; on to Richmond, Yorktown, Jamestown and Norfolk; sail from Norfolk on a coast-way liner for New York where a day will be spent seeing the principal sights; steam away for Boston, rich in culture and the romance of our early American life; side trips to all points of interest around this "hub of the world"; then by motor, touring through old New England, across New York State to Albany; by rail down the Hudson River Valley, past the Palisades, West Point, seeing the rugged grandeur of this famed section. Back to New York City where the party will break up.

Definite time and place schedule will be given next month and prices quoted.

WORLD CALL — Missions Building — Indianapolis, Indiana

How Is Your Church Planning to Reach Its World Call Pentecostal Aim?

Here are some fine suggestions from leaders across the country. Use them.

"'WORLD CALL in every home' has been stressed in both state and district conventions. WORLD CALL Week is observed in many churches, with the pageants growing in favor as the most effective means of presenting the magazine. Our state Circle and Triangle Meet, through attractive posters, has increased interest in WORLD CALL and we shall continue this emphasis, not only through the Pentecostal period but as a permanent place in the whole program of the church."—*Mrs. Anna Scott Carter, Missouri.*

"Our plan is to suggest aims for each of the adult organizations, trying to have the total aim accepted exceed the state aim so that we allow for 'shrinkage.'"—*Mrs. Frank L. Taylor, Michigan.*

"We hope to attain our aim by setting a 20 per cent increase goal for each organization. We are attempting to have every organization which has not already done so, observe WORLD CALL Week, presenting a WORLD CALL

pageant. It was by a conscientious membership canvass that Alexandria made a 100 per cent increase in her subscriptions in the fall."—*Mrs. J. H. Brewer, Louisiana.*

"We are seeking to reach our aim by a thorough canvass of our church membership, and through the presentation of WORLD CALL and *King's Builders* as gifts by individuals and by societies. Our district secretaries are entertaining the presidents and treasurers of missionary societies at a conference-luncheon in their home where points regarding the Pentecostal aims will be discussed. In addition to this, in some districts where it is possible, the WORLD CALL secretaries have been or will be called together for consideration of the best methods of promoting WORLD CALL."—*Mrs. O. H. Greist, Indiana.*

"We are going to reach our WORLD CALL aim by steady personal work of WORLD CALL secretaries and group leaders. Our goal is WORLD CALL in at least 50 per cent of the homes."—*Lulu Ethel Garton, Southern California.*

Man Among Men--But Man Apart

Congregations demand

- That the preacher live in a home at which members of the church may call without shame or embarrassment.
- That hospitality shall not be a lost art in his home.
- That he buy the expensive books which are the tools of his calling.
- That he drive an automobile that will not be a reproach to his congregation.
- That his children be given the best education available.
- That his wife and children be dressed well enough to associate without embarrassment with the foremost people in the community.

At the same time

- The preacher must let his congregation decide what his salary shall be, lest he be considered too worldly and grasping.
- He must lead in contributions to all good causes in the local church, in the community, and in the brotherhood and Kingdom.
- The avenues leading to wealth are closed to the preacher. If, however, by magic or inheritance, he should have a little money, he would not dare protect it by foreclosing a mortgage, suing for debts owed to him, or engaging in business. In fact, he would not dare let it be known that he had a bond in a safe-deposit box.

Wherefore the world will brand with disgrace the church that refuses to share with its minister and the brotherhood the small cost of providing the *entire Ministry* with a modest assurance against the certainty of old age, death or disability.

Trustees of the Pension Fund

Harry H. Rogers, *President*
W. R. Warren, *Executive Vice-President*
Samuel Ashby, *Treasurer*

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C. E. Lemmon, *Missouri*

F. E. Smith, *Secretary*

A. E. Cory, *Director*

If Preachers, then Pensions

WORLD CALL



Caribbean Number

MAY 1930

15 CENTS

Missionary Milestones

That Mark the Gradual Assumption of Responsibility by Native Leaders

JAMAICA

- 1858—Work begun by American Christian Missionary Society. J. O. Beardsley, first missionary.
- 1868—Work discontinued because of hard times following Civil War. At that time 20 churches, 854 members, 8 Jamaican preachers. Kingston Church of 150 members held together 11 years by two Jamaican elders.
- 1876—The Christian Woman's Board of Missions, organized two years earlier had been hoarding a "nest egg" of \$430 to begin work in Jamaica as soon as the sum reached \$1,000. Mr. and Mrs. W. H. Williams sent for one year and then support continued.
- 1878—Miss Jennie Laughlin sent for educational work in spite of prejudice toward a "lady teacher."
- 1907—Terrible earthquake damaged nine out of twenty-two churches, several completely destroyed. One new church, ready for dedication the following day, was completely destroyed.
- 1910—Twenty years ago, 7 missionaries, 7 Jamaican ministers, 23 churches, 280 added during the year, 6 day schools, 7 Jamaican school-teachers.
- 1926—Celebrated "Golden Jubilee" with special evangelistic campaign in which there were 635 baptisms and 296 additions otherwise to the church.
- 1929—Jamaican churches set definite date for self-support, to be reached over a period of six years, culminating in 1936.
- Last report—25 churches, 2 other preaching points, 3,390 members, 28 nationals in service, 2 missionaries.
- Religious background—Church of England, the strongest church and longest established. Strong Roman Catholic work. Several British and American Protestant mission boards at work. African animism also persists; belief in evil spirits and faith in witch doctor.

PORTO RICO

- 1898—Work begun by American Christian Missionary Society. Mr. and Mrs. J. A. Erwin first missionaries. First Protestant work in Island except one Episcopalian chapel.
- 1900—Christian Woman's Board of Missions began Girls' Orphanage work in a municipal building loaned on condition that there be 25 girls. Soon had 46.
- 1901—First church organized.
- 1905—C. W. B. M. took over all work of A. C. M. S.
- 1906—Completed orphanage building and entered work of Boys' Orphanage and Industrial School. Mr. and Mrs. V. C. Carpenter went out and continue on the field at present time.
- 1908—Erected first church building, gift of Kentucky women.
- 1910—Twenty years ago, 11 missionaries, 9 Porto Rican ministers, 9 churches, 360 members, 100 baptisms, 3 day schools, 2 orphanages with 66 children.
- 1915—Orphanages closed, all emphasis to be put on evangelistic work.
- 1919—Evangelical Seminary organized and participated in by our board. Since 1924 we have had second largest number of students except one year.
- 1928—Severe hurricane completely destroyed sixteen of our chapels and badly damaged ten others.
- 1930—Porto Rican churches set definite date for self-support to be reached over a period of ten years, culminating in 1940.
- Last report—28 churches, 16 other preaching points, 1,379 members, 21 nationals in service, 5 missionaries.
- Religious Background—Roman Catholic Church active in Island since its discovery and was only church except one Episcopal chapel until 1898.

An October Vacation—the Ideal Month!

Join the World Call Pilgrimage to the historic points in the East following the Washington Conventions

Write for illustrated booklet

To select the scenic and historic points of interest in the East that can be conveniently reached, to arrange for transportation, for hotel accommodations, for meals, for competent guides and interpreters, in short to plan and arrange for every detail of a great and glorious trip through the East following the Washington Conventions, is a service every convention-goer will covet. That is the service WORLD CALL will render on the World Call Pilgrimage. The trip will be under the direct supervision of the American Express Company, which insures the best service obtainable. The price, including all transportation, all hotel accommodations, all meals, all sight-seeing service, all gratuities, all baggage transfer, in fact everything for the seven days' trip, is \$112.

Itinerary in Detail

FRIDAY, OCTOBER 24—

Leave Washington 9:00 a.m. by motor coach via Alexandria and Fredericksburg, Virginia. Arrive Richmond 1:50 p.m. Jefferson Hotel.

In the afternoon a sight-seeing trip will be included, visiting Capitol Square, St. Paul's Church, John Marshall's home, Valentine Museum, the home of Commodore Matthew Fontaine Maury, Alexander Stephens' home, Confederate Museum, the site of the first Academy of Fine Arts in America, Medical College of Virginia, home of General Joseph E. Johnston, oldest Masonic Hall, etc.

SATURDAY, OCTOBER 25—

Leave Richmond at 9:00 a.m. by motor coach via Williamsburg, Yorktown and Jamestown. Arrive Norfolk 1:00 p.m. Luncheon at the Monticello Hotel.

In the afternoon a trip is included by motor coach, visiting industrial and commercial Norfolk, its residential districts and historical points of interest; its strategic maritime position, the United States Customhouse, the Monument to the Confederate dead; the headquarters of Lafayette, St. Mary's Church, Old St. Paul's Church (built 1739), the beautiful Hague, Lafayette Park, and a visit to the Army and Navy base by way of Norfolk's Municipal Elevators and the gigantic coal piers of the Virginia Railway. Leave Norfolk at 7:30 p.m. by steamer.

SUNDAY, OCTOBER 26—

Arrive New York 3:00 p.m. Knickerbocker Hotel.

*"There is something in the autumn sets the
gypsy blood astir.*

We must rise and follow her.

When from every hill and plain

She calls and calls each vagabond by name."

October, when the hills are aflame with color and the pungent odor of burning pine wood combines with a soft blue haze to cast a bewitching spell over the countryside, is the ideal time to go roaming over hill and plain, by land and sea, on a glorious vacation.

From the broad, shaded trails in Virginia, where the history of the nation unrolls in panoramic view, up the famed eastern coast by ocean liner where the tang of salt air and ocean spray smooth away the fret of care, the WORLD CALL party will travel for seven days, glimpsing the famous points in New York City, then pushing on to old New England, down the Mohawk Trail and the Hudson River Valley, past the Palisades, West Point, reveling in the rugged grandeur of this famed section.

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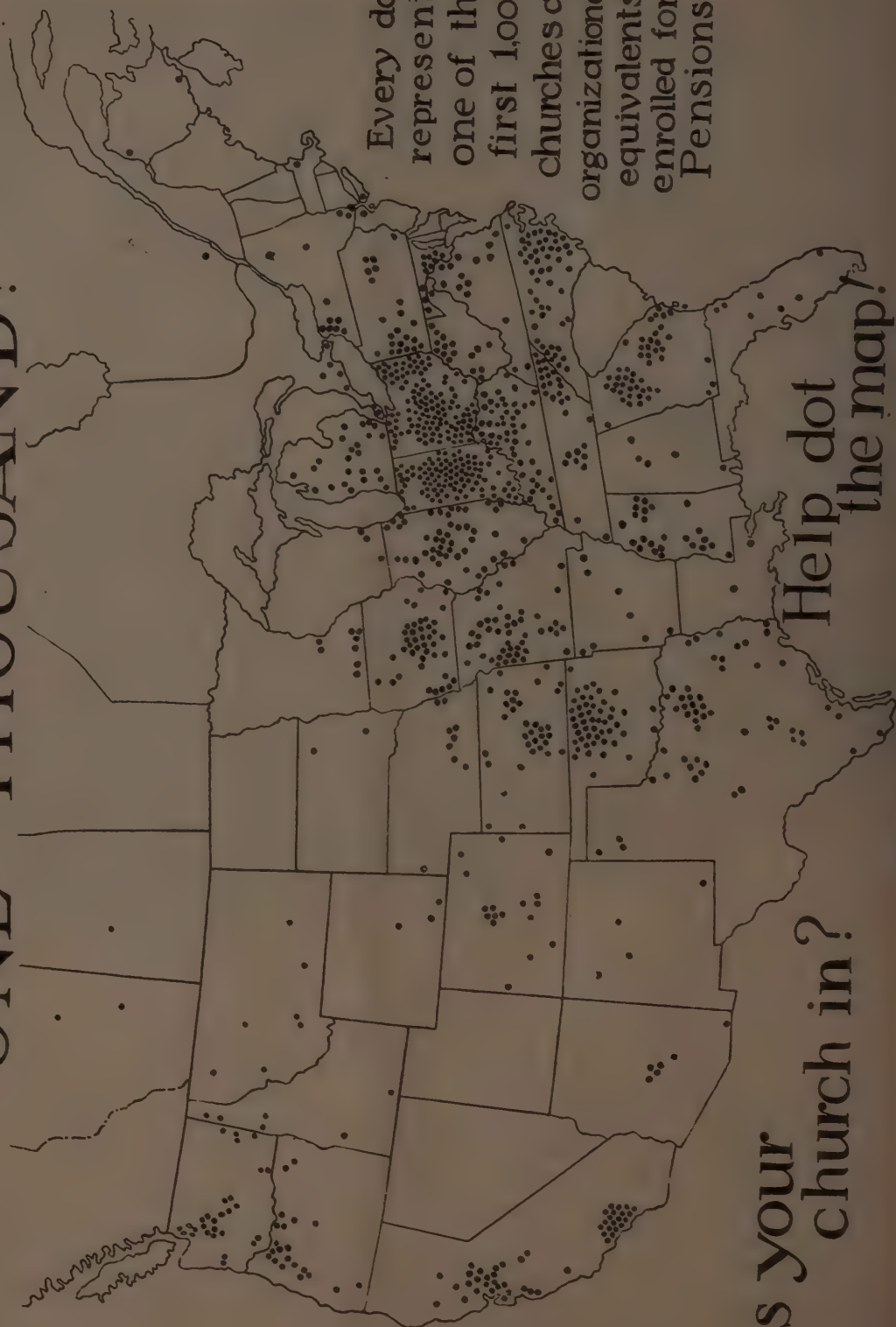
For further information regarding reservations, etc., write

WORLD CALL

Missions Building

Indianapolis, Indiana

Pension Fund Church Map. ONE THOUSAND!



Every dot
represents
one of the
first 1,000
churches and
organizational
equivalents
enrolled for
Pensions.

Is your
church in?

Help dot
the map!

WORLD CALL



CHILDREN'S DAY
NUMBER

JUNE 1930

15 CENTS

Pentecost—June 8

30—1930

It would be a dismal anniversary of Pentecost if the church were simply to content itself with rehearsing the circumstances that attended the manifestation of the Holy Spirit long ago. It is not a celebration of the first Pentecost, but an actual present-day experience of its abiding reality that the church is needing. At the beginning of the church the Master made it clear that it would be of no use for his disciples to start out to evangelize the world until they themselves had experienced something of which, up to that moment, they were ignorant. They had heard the Master's teaching but the transforming power of it had not laid hold of them. It was futile then, it would be futile now, for Christians to proclaim that teaching, unless the vital power of it has been felt in their own lives. What we need today, above all else, is to recover the consciousness of Divine power to which Pentecost bears witness.

—Statement by Federal Council of Churches.

Give us again the power that comes from thee,
The awesome rushing of a mighty wind,
Which cleanses and restores the soul that sinned
And lifts it up to face the years to be.

By

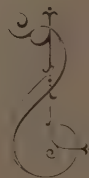
May Griggs Van Voorhis

Give us again the flaming tongues of fire,
Which shone, illumined, o'er each Christian head,
Burning away the dross of doubt and dread,
Leaving the gold of heavenly desire.

Give us again the understanding heart,
The lips that speak so all may understand,
The touch that clasps a child's confiding hand,
The heights and depths of thine infinity.

Give us again the fellowship, full grown,
Which knows no class or race, no greed or gain,
Which always suffers with a brother's pain
And says, "Naught that I have I count my own!"

Give us a vision, never marred or dim,
Which sees the living Christ forevermore,
And opens wide to him the fast-barred door,
That men may know that we have been with him! Amen.



Indian summer in the Virginia hills—the tang of salt spray flying—New England, a riot of purple and red and gold—and everywhere the eloquence of a glorious past that has colored and shaped the present. That is the essence of the

World Call Pilgrimage

which will follow the Washington Conventions this fall, when a party of gay, friendly people will roam for seven happy days through the historic points of interest in the East, without a worry or care of the whole trip.

*“There is
Something
in the
Autumn
Sets the
Gypsy Blood
Astir”*

To select the scenic and historic points of interest in the East that can be conveniently reached; to arrange for transportation, for hotel accommodations, for meals, for competent guides and interpreters, in short to plan and arrange for every detail of a great and glorious trip through the East following the Washington Conventions, is a service every convention-goer will covet. That is the service WORLD CALL will render on the World Call Pilgrimage. The trip will be under the direct supervision of the American Express Company, which insures the best service obtainable. The price, including all transportation, all hotel accommodations, all meals, all sight-seeing service, all gratuities, all baggage transfer, in fact everything for the seven days' trip, is \$112.

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Write for illustrated booklet

WORLD CALL

Missions Building

Indianapolis, Indiana

Pension Commission Plans Advance

"And we came to Kadesh-Barnea"

Three hundred Christian men and women, representing our brotherhood life, met in Indianapolis April 30 and May 1 as the North American Pension Commission.

As carefully as the original Commission on the Ministry formulated the Pension Plan, the members of the North American Pension Commission planned for its establishment.

These representative men and women fearlessly and intelligently faced the facts, counted the cost, and agreed upon ways and means to complete the Pension Movement.

As ten separate committees, and again as one body, they found the solutions to the problems. As ten separate State and regional groups, and again as one body, they planned the early accomplishment of the task.

Immediate steps, said these earnest brethren, are to increase the enrollment of ministers in the Pension Fund from 3,000 to 4,000, to secure the enrollment of the churches they serve, and to organize 100,000 of our people into voluntary committees which will conduct the Pension Movement in every State, District, County, and Congregation.

The final step of securing pledges for the \$8,000,000 reserve fund, they said, should take place next November.

It was fitting that this great Conference in its closing session emphasized above all else the place in the Pension Movement of *Prayer and Spiritual Vision*.

"And we came to Kadesh-Barnea" was the watchword as the Commission earnestly and courageously did its work.

"With God's help we are able" was its judgment as its members departed for their homes to dedicate themselves to the complete success of the Pension Cause.

For complete information write to the
Pension Fund, 711 Chamber of Commerce Building,
Indianapolis, Indiana

"With God's help we are able"

WORLD CALL



JULY 1930

15 CENTS

Ananias in Soliloquy

By
Elinor Lennen



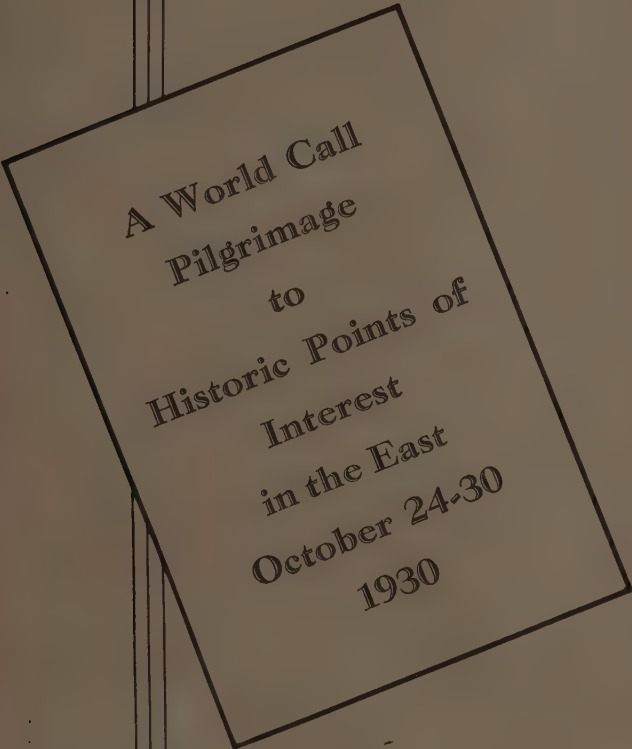
I sold what was entrusted me to sell,
But sought to keep
Some bit of increase to myself,
To be made rich by vaunting power,
A power not my own.

And now
My name is made a hissing.
Ease I thought to snatch
Shall make me restless evermore;
And, true or false, men count my profits false,
Condemning all my virtue by my vice.

I would be glad to face oblivion.
But no—
Forgetting is too kind a punishment.
So I am crucified anew
By their remembrance of my wrong,
And "Ananias" is the monument
They raise for those who sell great trust
And think that paltry gain can make them rich.

*Reprinted from the
Maritime Baptist.*

The Booklet Is Ready . . . Free for the Asking



A World Call
Pilgrimage
to
Historic Points of
Interest
in the East
October 24-30
1930

It will give you all the information you are anxious to have concerning the eagerly awaited World Call Pilgrimage which will follow the Washington Conventions this Fall. Ask for it.

To select the scenic and historic points of interest in the East that can be conveniently reached; to arrange for transportation, for hotel accommodations, for meals, for competent guides and interpreters, in short to plan and arrange for every detail of a great and glorious trip through the East following the Washington Conventions is a service every Convention-goer will covet.

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WORLD CALL

MISSIONS BUILDING

INDIANAPOLIS, INDIANA

The Soul
of the
Movement for the Ministry

God's challenge to His church
to exalt His Ministry;

God's challenge to His Ministry
to exalt His Word.

Pension Fund
711 Chamber of Commerce
Indianapolis, Indiana

WORLD CALL



August 1930

15 Cents



The Church Without Walls

No walls to dim Thy
Presence in our eyes,
As faltering, our faith
seeks Thee above,
Here limitless our rap-
turous spirits rise
To wing their way into
Thy boundless love.

Seven Days You'll Never Forget!



October, when the hills are aflame with color and the pungent odor of burning pine wood combines with a soft blue haze to cast a bewitching spell over the countryside, is the ideal time to go roaming over hill and plain, by land and sea, on a glorious vacation. .

. . . that's the time of the World Call Pilgrimage which will follow the Washington Conventions this fall . . .

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Write for illustrated booklet

WORLD CALL

Missions Building

Indianapolis, Indiana

\$8,000,000 for Pensions — What and Why —

THE \$8,000,000, which is to be raised this year for the brotherhood's Pension Fund, has the unique distinction of never being required but once. It is to start a system of pensions for ministers and missionaries, the perpetual maintenance of which is already guaranteed.

Up to July 8 more than 3,200 of our ministers had agreed to pay $2\frac{1}{2}$ per cent of their salaries into the Pension Fund. Others are daily joining them. However, if only 3,000 of them actually carry out their expressed purpose their payments will amount to \$166,275 per year. On July 8 precisely 1,556 of these ministers had been matched by the enrollments of the churches or organizations they serve, with agreements to pay the equivalent of 8 per cent on their salaries. The rate at which these enrollments are coming in assures the minimum of 2,500 by January 1. This will represent annual payments of \$443,400. Thus from these two sources the annual deposits in the Pension Fund will be \$609,675.

If all our ministers were only 30 years of age, or even 40 years of age, nothing more than these regular payments would be required to provide certain and fairly adequate pensions for them and their dependents. Since our ministers, however, have been serving without any such deposits being made by them or on their behalf, it is necessary that additional provision be made for those who will come to retirement within a few years. It is for the service already rendered and unmatched by pension deposits that it is necessary to raise the \$8,000,000 fund. (See editorial pages of this issue.)

Indeed, many of those who will have to be recognized by the Fund in its operation have already completed their labors, and are now on the Ministerial Relief roll. Inasmuch as the churches will not be asked to raise Ministerial Relief offerings at the same time they are making their percentage payments into the Pension Fund, it is necessary that Ministerial Relief be funded. That is, that enough money to carry these monthly payments as long as the members of the Ministerial Relief group shall live must be set aside when the new Pension Plan goes into operation. This will require about \$1,000,000 of the \$8,000,000 fund.

Then about the same amount will be needed to meet the expectations of the 1919 Pension System, into which some 800 ministers have been paying regular dues for the last eleven years.

It must be remembered, too, that this \$8,000,000 fund is not an endowment but a reserve. Both principal and interest will be paid out to the older members of our present generation of ministers.

The major part of the \$8,000,000 fund will be used for the ministers who are still in active service but who are too far advanced in age to build up pension credits for as much as \$600 a year for themselves, or \$300 a year for their widows, the minimum pensions for those whose salaries, after the Pension Plan starts, are as much as \$1,200.

All of this is in recognition of service already rendered—the service that has made us the people that we are; that has brought us to the place where we hold church buildings valued at \$123,000,000; have \$33,000,000 invested in educational institutions; rank as fifth among the Protestant bodies of the United States and the largest that has had its origin on the American continent; and carry at least one-fortieth of the responsibility for the maintenance of our North American civilization and for the evangelization of the world.

WORLD CALL



HOME MISSIONS NUMBER

SEPTEMBER 1930

15 CENTS



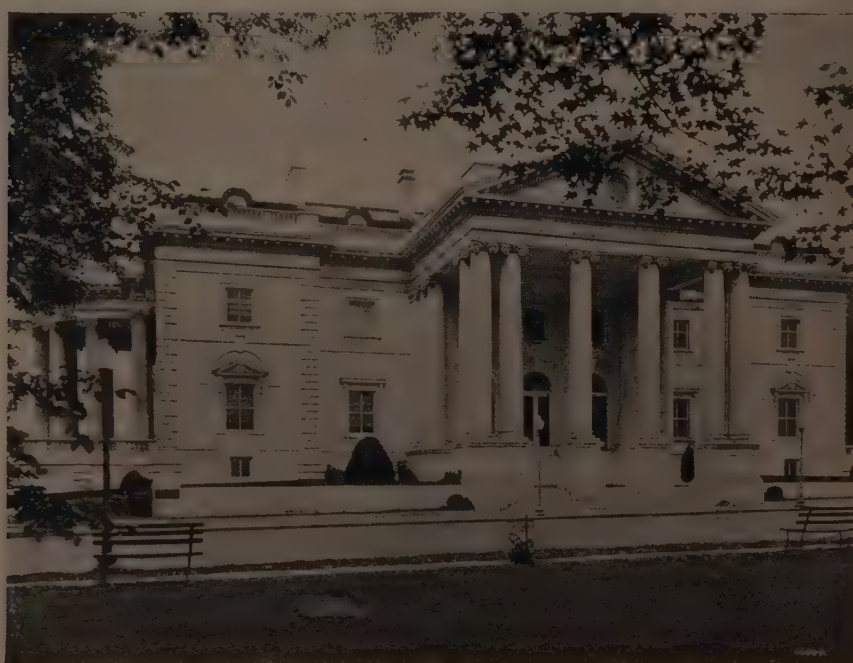
Washington Auditorium
which seats 6,000 people

Where the Washington Conventions Will Be Held

October 14-23, 1930

Both the International and the World Conventions will hold simultaneous sessions in these two halls to care for the multitude of Disciples of Christ who will gather in Washington this fall. The halls are just two blocks apart and with their splendid acoustics, numerous committee rooms and ample exhibit space, are perfectly adapted to convention purposes.

Memorial Continental Hall
which seats 4,000 people



..... Complete Those Plans

for a never-to-be-forgotten vacation this fall! When the weather is ideal for traveling; when the blue haze on the hills, the salt spray of the sea and the open road all beckon; when you are near places of tremendous historic interest that you long to see; when there are congenial friends to accompany you; and when you can forget the cares of travel—the bother of making reservations, buying tickets, checking baggage—when you can turn all this over to a competent guide and be free to relax and enjoy the trip to the fullest—that's the perfect vacation . . . that's the

WORLD CALL PILGRIMAGE

Which Follows the Washington Conventions This Fall

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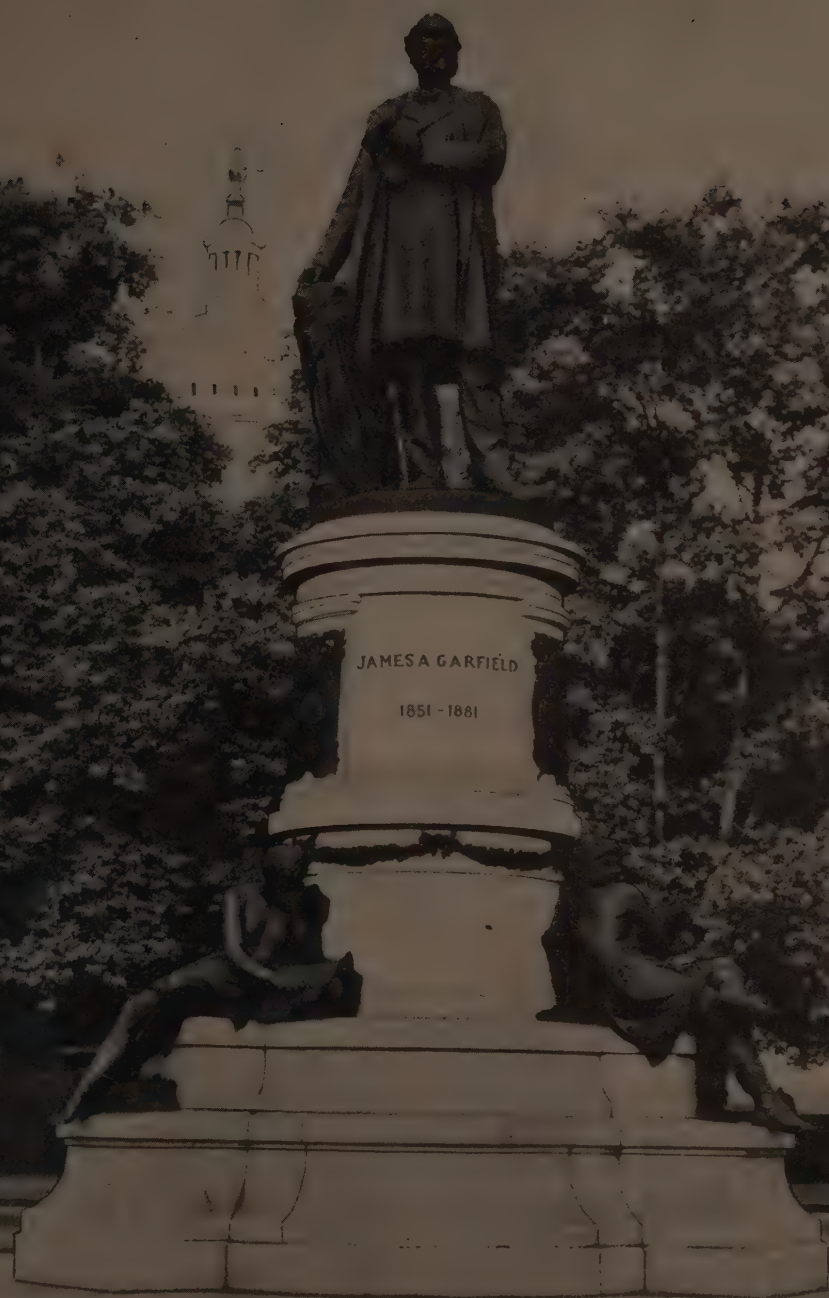
Indianapolis, Indiana

PENSION IMPERATIVES

1. Civilization has changed since Christ came and is still rapidly changing. This age of industrialism, invention, vast wealth, education, organization and materialism, has been affected by His gospel, but it is still in need of His message. All of the vast resources of earth must be fully redeemed and used to establish the Kingdom of God on earth.
2. The one power that has always been able to grapple with the problems of each generation has been Christianity. In this complex generation the forces through which Christianity must operate are:
 - a. The Church, in which the whole membership is trained, consecrated, and committed to the New Testament principles.
 - b. A Ministry, founded as Christ founded His ministry, absolutely committed, adequately trained, and enabled to give itself unreservedly to the proclamation of the gospel and the care of all the churches through adequate salaries and pensions.
 - c. The Gospel, clearly conceived, fully accepted, and proclaimed with Pentecostal power.
3. The Pension Movement will be a decisive vote by the Churches of Christ as to whether they shall have a continuing ministry, called of God, enslaved to Christ, and dominated by His ideals of service. The plan involves (a) the fellowship of the ministry, (b) the continuing cooperation of the churches, and (c) the Prior Service Fund of \$8,000,000 for the older ministers and their widows and orphans.
4. The accomplishment of this high ideal will establish our ministry, unite our people, and lift us from the spirit of pessimism and defeat to the high plane of courage, optimism and victory upon which we must continue to move.
5. This great adventure and its successful completion will challenge the Disciples of Christ to re-emphasize their primary message, through both our ministry and our membership, that Christendom must be united, that the world may be saved, through the person and gospel of Christ.
6. God has given us a task that can be done. The doing of it will free the ministry for its divine and exacting mission. Our future stability and cooperative life depend upon it. In common with all Christian communions, our two greatest enemies are indifference and personal paganism. This is a call to high faith, to courageous adventure, and to complete sacrifice and consecration.

PENSION FUND OF DISCIPLES OF CHRIST
INDIANAPOLIS, INDIANA

WORLD CALL



OCTOBER 1930

15 CENTS

WHAT DO YOU THINK OF WORLD CALL?

Of course we are sure that you will agree with us that "World Call" is one of the finest, if not the very finest, missionary magazine published today.

The fact that it is such an excellent magazine, however, does not keep its editors from wishing to make it even more interesting and effective.

In our eagerness to make "World Call" all that such a magazine can possibly be we are attempting a thorough evaluation of the magazine as it now is.

And, Here, Dear Reader, Is Where You Come In!

To whom, other than to our readers, should we turn first for a judgment concerning the type of material that ought to fill the pages of "World Call?" We are therefore coming to you with the request that you share with the editors of "World Call" your candid opinions concerning the following questions—

- 1.—What type of material now appearing in "World Call" do you consider most interesting and helpful?
- 2.—What type of material now appearing in "World Call" do you consider least interesting, and could therefore well be eliminated?
- 3.—How do you think the contents of "World Call" could be made more interesting, readable and effective?

***Will You Not Spend A Two Cent Stamp In Helping To
Make "World Call" A Better Magazine!***

Address All Communications To

EDITORIAL DEPARTMENT

WORLD CALL

Missions Building

Indianapolis, Indiana

Last Call for the World Call Pilgrimage!

The morning after the Washington Conventions close, Friday, October 23, you will sink into one of the luxurious seats of a motor car and talk it all over with congenial friends as you start on the restful, interesting, seven days' wonder tour by land and sea through historic points of interest in the East.

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Reservations should be in by October 1 in order to secure staterooms on the steamships. Address—

WORLD CALL

Missions Building

Indianapolis, Indiana

A Christian People Cannot Continue this Inequality



*These
Men
Are
Brothers*

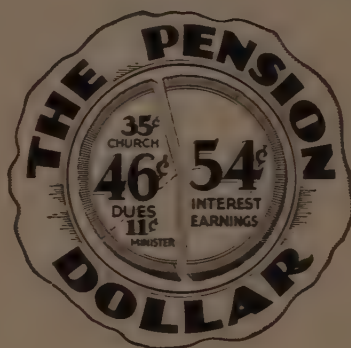


*Minister
of
Christ*

*Railway
Postal
Clerk*

Preached 42 years.
Retired at 69.
Ministerial Relief
after waiting six years
\$25 per month.

Worked 30 years.
Retired at 62.
Pension at once
without question
\$100 per month.



The Movement for the Ministry

GOD'S CHALLENGE TO HIS CHURCH TO EXALT HIS MINISTRY;
GOD'S CHALLENGE TO HIS MINISTRY TO EXALT HIS WORD

WORLD CALL



15
Cents

NOVEMBER - 1930

What Is RELIGIOUS EDUCATION

?

Religious education in the Christian sense includes all efforts and processes which help to bring children, young people and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.

—A definition approved by the International Council of Religious Education.

Coming.....

The World Call Birthday Party!

(with cake 'n candles 'n everything)

Every Local Church Will Want to Have
One—A Week of Good Times
and Lasting Good

Reserve the Dates

January 18-25, 1931

Write for full information and free supplies

WORLD CALL

Missions Building

Indianapolis, Indiana

A HOLY QUEST!

To Find 250,000 Pledgors to the \$8,000,000 Fund for Pensions

Our churches have 1,323,671 resident members, which means approximately 352,980 families. Surely 250,000 families can give an average of \$32 each—about 3c a day payable over a three-year period—that would make the \$8,000,000.

+ + +

The Pension Fund seeks to exalt Christ and the ministry of His Word. It will free the ministry for prophetic and abandoned service and preserve the honor of the church.

When the Solicitors

Knock at Your Door—

In His Name and For His Ministry—

Let Them Find a Sacrificial Pledgor



WHEN

Every minister has preached Pensions,

WHEN

Every member has continued in prayer for the Ministry,

WHEN

Every church has enlisted its share of the
100,000 workers,
250,000 pledgors,

THEN

Every church will have furnished its share of
the \$8,000,000 for Pensions.

“With God’s Help We Are Able”

WORLD CALL



SPOKANE UNIVERSITY

DECEMBER 1930

15 CENTS

A Prayer for Holidays

By

MARTHA HASKELL CLARK

Those who watch from wistful windows,
While the world keeps holiday,
Lord, send down Thy love to fold them:
Take their loneliness away.

There are many, oh, so many, Lord,
For whom the dawn light falls
On barren fields of bitterness
And mocking empty walls.

Some are weary with false hopings,
Some are bound with crippled feet,
Some are mother-hearted, yearning
For lost footfalls down the street.

Some are sick for dreams long vanquished,
Some for questings never known,
Some have lost a comrade's shoulder,
And must take the road alone.

Bless the patient and the waiting
With the trend of homing feet,
Pour the wretched and the weary
Wine of courage, golden sweet.

To the fettered bring the promise
Of far trails and sunny skies,
For the doubting and the lonely
Set new faith within their eyes.

Those who watch from wistful windows,
Lord, look down on them, we pray;
Let thy love and comfort fold them,
And their hearts keep holiday.

A NEW TWELVE

12

hours of daytime and
hours of night make up the Day.

months complete the Year.

makes a Dozen, too.

ounces make a Pound of jewels or gold.

ordinary men under the Master's teaching became
Apostles of Light and Love.

AND NOW

years have passed for WORLD CALL,
full and helpful years, that merit recognition.

That's why the

World Call Birthday Party

will be held

▽ ▽ January 18-23, 1931 ▽ ▽

in your church and in mine

Let Us Mark In Each Church This Newest Twelve!

*Full information and free supplies for featuring this novel
week in your church will be cheerfully supplied. Write to*

WORLD CALL

Missions Building

Indianapolis, Indiana

Glorious Memories Will Be Honored by Memorial Gifts to the \$8,000,000 Fund for Pensions

The \$2,000 Life Service Unit

The basis for Memorial Gifts is the Life Service Unit of \$2,000. This is the amount required as an average unit to establish the Pension Fund for our Ministry, including the funding of Ministerial Relief.

+ + + +

Church Memorials

A church with a goal of \$2,000 or more which fully subscribes its goal will memorialize the Ministry of that church—past, present, and future.

A church with a goal of less than \$2,000 which oversubscribes enough to reach \$2,000 will memorialize its Ministry.

Two or more of the smaller churches may combine in raising \$2,000 or more, and by reaching the full amount of their goals will memorialize their Ministry.

+ + + +

Individual Memorials

By making gifts from \$2,000 up, individual donors to the \$8,000,000 fund for Pensions may choose the person, or group of persons, they desire to memorialize.

+ + + +

Book of Remembrance

All Memorial Gifts will be recorded in the Book of Remembrance to be published when pledges are paid in full.

+ + + +

The Memorial Gift Plan offers an opportunity for every member of every church to share not only in the Pension Cause but also in enshrining the glorious memories that cluster around those who have led the Restoration Movement.

To the individual, the Memorial Gift Plan permits not merely a substantial acknowledgment of the debt owed to our Ministry, but also an opportunity to honor and acknowledge memories of saintly souls—memories more precious than gold.

“With God’s Help We Are Able!”